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ESSAYS ON THE ART OF THINKING.

VI.

IN our observations on the Art of Thinking we have been obliged to omit all notice of the important facts connected with the influence of moral cultivation on intellectual improvement. It is not, however, foreign to our object to observe the operation of an enlightened intellect in quickening and invigorating the moral sense.

When we declare that the practice of duty is most likely to be firm and consistent where the perceptions of moral obligation are not only vivid but distinct, and where the convictions of the understanding are not only strong but clear, we shall not, we hope, be suspected of the aristocratic bias of those minds which, if they could, would hide

“The excellence of moral qualities
From common understanding; leaving truth
And virtue, difficult, abstruse, and dark,
Hard to be won, and only by a few.”

It is the delight of every ingenuous mind to spurn so degrading a prejudice as this; to acknowledge the common right of every rational being to that inheritance which the Father of lights has appointed to the whole human race. It is the delight of every uncorrupted heart to feel that the sunshine itself is not more universal in its vivifying influence than the luminary of truth; and that if the harvest of wisdom and of peace be yet scanty and immature, it is not because that influence is partial, but because it is intercepted by ignorance and prejudice. It is the delight of the benevolent mind to perceive that though wisdom is sometimes missed by those who have spent a life-time in its pursuit, it is found by multitudes whose simplicity of heart has proved a faithful guide; or, to express an important fact in the best language, that truth, while hidden from the wise and prudent, has been revealed unto babes. It is not through caprice in the distribution of the recompense of labour that protracted efforts are thus frustrated; but because

the wisdom of the wise here referred to exists in their own conceit, and their prudence is the prudence of this world. Wrapt in the contemplation of their baseless visions, they have been led astray, while the babes whom they despise, in plucking the flowers of the field, have found among them the pearl of great price. Learning is not wisdom, any more than conviction is truth; and it matters not to our argument whether those whose perceptions are distinct, and whose convictions are clear, are lowly or exalted in outward rank, simple or learned in the lore of this world. They may have wrought out their convictions for themselves; or they may owe the rectitude of their intellects to wise teaching in the courts of the sanctuary, or in the wide temple of nature. The question is not now how they obtained those convictions of the understanding, but respecting their value as guides in the way of purity and peace.

From our conceptions of the character and attributes of God, arises our perception of moral obligation: and in proportion to the comprehensiveness and purity of those conceptions will be the accuracy and refinement of the moral sense. Our ideas of moral perfection are primarily formed from observation of the human character, and the abstract notion is then transferred upon the Divine Being. It is the chief privilege of our intellectual powers to enable us perpetually to enlarge and exalt these conceptions, to purify them gradually from the admixture of unworthy associations, and to adorn them with new elements of spiritual beauty. The more pure the abstraction of a moral quality, the less unworthy will be its ascription to God. The son of a wise and tender parent will form a truer conception of the Divine Being under the name of a Father, than the child who has been subjected to capricious and unkind treatment: and the ignorant, who look on a judge only as the dispenser of vengeance, will entertain a more unworthy notion of the moral government of God, than the enlightened who regard the laws as the safeguard of the general welfare. If benevolence be conceived of, not as capricious fondness, but as a regard to the general good, free from the possibility of error in the choice of means, or of disappointment in the attainment of ends, no very erroneous notion of Divine Justice can co-exist with so correct a conception. It will then be seen that the office of justice is to reward virtue and to punish vice with a view to the happiness of all; and that benevolence being the sole obligation to justice, when the purposes of benevolence can no longer be served by the infliction of suffering, that infliction becomes unjust. It will be understood that justice and mercy, or that tenderness to offenders which is authorized by benevolence, both arise from benevolence; for if justice inflict pain without promoting the general good, or if mercy be extended to offenders whose punishment is necessary to the general good, it is clear that benevolence is violated. We speak of the Divine perfections separately, because to our bounded faculties they appear in different aspects; and hence arise those unworthy fears and presumptuous raptures which are alike injurious to God, and inimical to our own moral advancement. The time will come when we shall no longer thus see in part; when we shall fully understand how all the moral attributes of God merge in infinite benevolence, as the various hues of the rainbow blend into one pure and perfect ray of light. Since our obligation to allegiance arises from our acknowledgment of God as our Sovereign, since our gratitude is due to him as our Benefactor, our submission as our Moral Governor, our obedience as our Father, the more elevated are our conceptions of him under these characters, the more enlightened will be our devotion, and the less unworthy our service. When the time shall arrive that

shall render our conceptions pure, our love will be also pure ; that is, we shall be perfect.

It is clear that our conceptions must become refined and exalted in proportion to the advancement of the intellect : that the philosopher who explores the recesses of the human mind, and watches the operations of its delicate machinery, must form a less inadequate idea of the wisdom of its maker than the being who is scarcely conscious of having a mind : that the philanthropist who acquaints himself with the joys and sorrows of the inhabitants of every clime, must have a truer notion of Divine Benevolence than the mind, however sensitive, whose range of sympathies is confined within a narrow circle. It is true that all the knowledge which has ever been attained appears to be little more than an indication of what remains to be unfolded ; but every acquisition makes us better acquainted with the wisdom which planned so vast a creation, the power which effected it, and the goodness which gradually discloses its wonders and its beauties.

Not only are our conceptions of the Divine perfections enlarged by the growth of the intellect ; they are also purified by its activity. Apparent imperfections vanish, difficulties disappear, and perplexities are unravelled as our inquiries proceed, till we are enabled not only to hope but to believe that all blemishes exist in the organ of vision alone, and not in the object contemplated.

When we discover that a variety of purposes is answered by an instrument of whose use we were once ignorant, that apparent evil issues in a preponderance of good, and that the good in which we rested as an end is still made subservient to some greater good, we rise to a higher and a higher conception of our ulterior destination, and, consequently, to a more correct understanding of our present duty. While bound to obedience as strictly as when a parent's frown awed our childhood, that obedience becomes exalted towards perfect freedom ; because the more justly we appreciate the relations of things to each other, the more nearly we view them as God views them, the less inconsistent will be our desires, the less opposed our wills to his. While we stand in the circumference of the world of mind, our observations must be not only obscure but partial ; and the nearer we approach the centre, the more correct will be our views, and the more will they approximate to His who is there enthroned : the more clearly shall we see that to acquaint ourselves with Him is to be at peace ; that toils issue in satisfaction, sufferings in repose, struggles in victory, obedience in perfect liberty.

It is clear that these enlarged conceptions are at open war with the popular notions whose prevalence yet causes so fearful an amount of misery to feeling hearts and tender consciences. The transports of the elect and the horrors of the reprobate can derive no sanctions from the discoveries of the advancing intellect, and are already subsiding into a more rational appreciation of the obligation to obedience, and of its promised rewards. It is more readily admitted than formerly, that creeds cannot effect an uniformity of belief, and that the will of God may be more clearly understood from his word, than through the interpretations of unauthorized persons. The more able we become to form our conceptions of the Divine perfections from the elements which he administers, the more willing we shall be to trace out his purposes for ourselves ; to inform ourselves from the most authentic source respecting the obligations of duty, and the true spirit of the laws by which our obedience is to be regulated. By the exercise of this freedom of in-

quiry alone can our comprehension of his merciful designs be clear, our services be acceptable, our obedience steadfast as it is free.

Obedience may be strict, but it cannot be enlightened nor truly cheerful where the intellect is feeble and blind. The power of a sound mind is as essential as love out of a pure heart to the highest service which a rational being can offer to his Maker. Power to distinguish between the essentials and the non-essentials of duty; power to choose the best among various means of obtaining an end; power to direct the operation of those means; power to bring opposing claims to a perfect coalescence, is requisite to the most acceptable homage,—to that obedience which would pass with a single aim through every struggle and every snare, to ultimate perfection. The lukewarm philosopher may offer the fruits of his intellectual labour, and find them unacceptable, while the blind obedience of an ignorant slave is encouraged and rewarded; but he who exalts the humble devotion of the one by the enlarged conceptions of the other, is the most worthy disciple of him whose virtue was perfected by his illumination from on high; who knew God while the world knew him not.

When we look around us and observe how much moral strength is wasted by an infirmity of the intellectual faculties, we shall wonder more and more at the low appreciation in which the power of a sound mind is often held. What superstitious fears cast a gloom over the homage of many a devout spirit! What prejudices embitter the intercourses of pious friendship! What errors of judgment neutralize the efforts of warm benevolence! What visionary difficulties are erected into substantial obstacles in a worthy pursuit! What perplexity is caused by obligations apparently opposed, but in reality not only reconcileable, but beautifully harmonious! Since action is the law of happiness, and toil the condition of excellence, the time will never come in this world when the performance of duty will be divested of difficulty; but, by a careful cultivation of the intellectual as well as the moral faculties, we have it in our power to hasten our progress indefinitely; to walk in the straight path, reconciled to its toils, and to discern the clear light of the future through the mists which are destined to melt away.

To suffer is as important a part of obedience as to act; and the more enlarged our views of the purposes of the moral government of God, the less rebellious will be the struggles of our will. Those who know how the passions grow by indulgence, who are taught by science as well as by experience that counteraction is as necessary as stimulus to the perfect vigour of the mind, find a substantial relief in sorrow in the conviction that their suffering is conducive to their ultimate good. A yet higher satisfaction arises when self is no longer explicitly regarded, and the energies of the sufferer are directed to the investigation of the Divine purposes in the afflictions which have befallen him, and to an earnest endeavour to co-operate in the fulfilment of those purposes. To submit to inevitable misfortune with humble acquiescence, is the common duty of all: to struggle, without repining, while the issue of events is doubtful, is lawful for all; but to welcome the dispensations of Providence, whatever they may be, to derive spiritual vigour from every alternation of joy and sorrow, to perceive the end for which those alternations are appointed, and to aid in its accomplishment, are the privileges of a few; and those few are as much distinguished by rectitude of understanding as by purity of heart.

The alleviation which the activity of the intellect affords to the sorrow of the heart is a privilege which those only who have experienced know how

to value. When the soul is sick with apprehension, or wearied with the effort of endurance, an oblivion of care more complete than that of sleep, a safe and welcome refreshment, may be found in intellectual activity. Where the power of attention has been duly cultivated, the advantages it confers are never more sensibly felt than when it is necessary for our repose to lay the memory to rest, to restrain the imagination, and to seek, in the exercise of the reasoning powers, a refuge from afflicting remembrance and mournful anticipation. While the feeble mind makes continual efforts at submission till it sinks wearied with the struggle, he who is master of his faculties as well as of his passions, derives strength from the intermission of his suffering; and, without presumptuous confidence in his own resources, without undervaluing the aids of faith and the consolations of religious hope, finds a subordinate assistance and solace in the exercise of reason. The pleasures which reward that exercise are never more welcome than when other pleasures fail. The perception of order and of wise arrangement, which supplies continual satisfaction to the reasoning mind, becomes more rather than less vivid amidst the changes of external circumstances; and the opportunity which those circumstances afford for the exercise of observation, the test which they offer for the proof of principles, are received as substantial alleviations by the well-disciplined mind. Faith, however blind, and religious hope, however vague, afford a sufficient support to the mind under any infliction; while without them the exercise of the intellect affords no effectual consolation. But when faith ennobles the intellect, and the intellect enlightens and guides the efforts of faith, the mind is furnished with an inexhaustible store of consolations, and becomes possessed of power to overcome the world,—not only its temptations, but its sorrows,—not only to withstand the conflict of the passions, but to endure the wounds of the tenderest sympathies.

But as the object of enlightened self-discipline is less to secure happiness in the present life than to prepare for another, it is of greater importance to regard the prospects of the future world than to consider how the transient interests of our mortal existence may be affected by the neglect or culture of the intellect. How different must be the entrance upon another world of the enlightened from that of the perverted intellect! The one has been taught to discern the spiritual essence which resides in all material forms, and is therefore prepared to recognize them in the new heavens and the new earth; while to the other, whose views have been confined to sensible images, all will appear strange and unintelligible. The one has gradually strengthened his visual powers by loftier ascents towards the sun of truth, and is therefore prepared to encounter its unclouded lustre; while the other, on reaching the threshold of heaven, will sink down overpowered with the blaze. The one has been accustomed to interpret the melodies which breathe from the planets as they roll, and from the revolutions of all earthly things, and will therefore respond with delight to the music of the angelic choir, while the other will listen with apathy to that warbling in an unknown tongue. The one will find, in every mansion of his Father's house, brethren with whom he may hold sweet converse, while the other will wander solitary through the courts, unconscious of delight, incapable of sympathy, and at length be compelled to seek in its remotest bounds some who will instruct him in the language of truth, and prepare him for the perception of realities. He looks round for familiar objects, and finds them not; he recalls the ideas in which he most delighted, and sees that they bear no relation to his present state. He longs for the changing light of the

sun, or for the milder radiance of the moon, for an overshadowing cloud, for the gloom of night, for any intermission of the bewildering glory which surrounds him ; but the sun and moon are no more, and the shades of darkness have fled away. He desires to pay the forms of homage which he supposes to be appropriate to the place, and inquires for the sanctuary : he is told that "there is no temple therein ; for the Lord God Almighty and the Lamb are the temple thereof."

If he be lowly enough to submit to instruction, patient enough to unlearn his errors, eager to divest himself of prejudice, and courageous to forego his most cherished conceptions, all may yet be well ; for the gates of the heavenly city stand open for ever, and its waters flow for all that are athirst. But it must be long before his discipline will have prepared him to enjoy, like his companion, the full delight of a spiritual existence, and before the mysteries of eternity can be revealed to his enraptured gaze. He is not, like the wicked, banished from the regions of life and light : but neither is he enabled, by intellectual as well as moral preparation, to find in them the home of the understanding, as well as the resting-place of the affections.

V.

THE CHRISTIAN YEAR.*

THIS little volume, the author of which is at present unknown, has been before the public about two years, and the fourth edition appeared last Christmas. That it should be popular among the members of the Established Church is quite to be expected, for one of its most striking characteristics is the fervent attachment it displays towards the church in all her forms and offices. Though, however, it can in truth be wholly appropriated only by Churchmen, it contains enough both of poetry and of religious feeling to make it very acceptable in part to Dissenters ; and we see not why Unitarians should not extract all they can from it. Good poetry is too precious a gift to be rejected ; and it does us unfailing good to be made to feel that the best part of human nature is of no church. We have much disagreeable duty to do by the Establishment, and when we pick up a fellow-traveller who is content to enter the Christian's classic ground, in a peaceful manner, for the sake of culling flowers and precious fruits, instead of coming in as an armed champion to drive out intruders, we feel no inclination to quarrel with him at the outset, though we may fancy that he has mistaken weeds for flowers here and there.

"The Christian Year" is rather a book of imitations than of originals. The author's mind appears to have been guided by affection for the worthies of his church, such men as George Herbert, Isaac Walton, Sir Henry Wotton, and Donne, full as much as by attachment to the church itself ; and he has fallen into an antique and occasionally affected manner of writing. In other ways this partiality has been of service to him, for he seems largely imbued with the devout and fervent spirit of these elder writers. The whole character of the poetry, indeed, is of a very meditative, amiable, and soothing cast—happy in its power of applying and illustrating Scripture, and drawing largely on the stores of nature for imagery of the most beautiful

* *The Christian Year* : Thoughts in Verse for the Sundays and Holidays throughout the Year. Oxford. 1828.

kind. Looking into it at random, we might almost fancy that the author had never read poetry more modern than the age of the Restoration, unless a few pieces from the pen of Wordsworth and Walter Scott might have chanced to meet his eye, so entirely are they free from the peculiarities of later writers. It may well occasion a smile to see that King Charles the Martyr and the Restoration Days are held in such devout remembrance by good Churchmen, even now: yet in the pieces which commemorate them, there is not an acrimonious word, and the volume is wholly free from "damnatory clauses" against those who are without the pale of the church, either in matters of doctrine or of discipline. There is something striking, to our fancy, in the opening of the lines on Ascension Day:

"Why stand ye gazing up into heaven?" &c. Acts i. 11.

"Soft cloud, that while the breeze of May
Chants her glad matins in the leafy arch,
Draw'st thy bright veil across the heavenly way,
Meet pavement for an angel's glorious march:

My soul is envious of mine eye,
That it should soar and glide with thee so fast,
The while my groveling thoughts half buried lie,
Or lawless roam around this earthly waste.

Chains of my heart, avaunt, I say—
I will arise, and in the strength of love
Pursue the bright track ere it fade away,
My Saviour's pathway to his home above," &c.—P. 159.

There is some difficulty in selecting, so as to give a fair idea of the author's merits. The following is perhaps as little liable to the charge of imitation or of mannerism as any—On St. James's Day.

"Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left is not *mine* to give; but it shall be given to them for whom it is prepared of my Father." St. Matthew xx. 23.

"Sit down and take thy fill of joy
At God's right hand, a bidden guest;
Drink of the cup that cannot cloy,
Eat of the bread that cannot waste.
O great Apostle! rightly now
Thou readest all the Saviour meant,
What time his grave yet gentle brow
In sweet reproof on thee was bent.

'Seek ye to sit enthron'd by me?
Alas! ye know not what ye ask—
The first in shame and agony,
The lowest in the meanest task—
This can ye be? And can ye drink
This cup that I in tears must steep,
Nor from the whelming waters shrink,
That o'er me roll so dark and deep?'

'We can—thine are we, dearest Lord,
In glory and in agony,
To do and suffer all thy word,
Only be thou for ever nigh.'

' Then be it so—my cup receive,
And of my woes baptismal taste ;
But for the crown, that angels weave
For those next me in glory plac'd,

' I give it not by partial love,
But in my Father's book are writ
What names on earth shall lowliest prove,
That they in heaven may highest sit.'
Take up the lesson, O my heart !
Thou Lord of meekness, write it there ;
Thine own meek self to me impart,
Thy lofty hope, thy lowly prayer.

If ever on the mount with thee
I seem to soar in vision bright,
With thoughts of coming agony
Stay thou the too presumptuous flight ;
Gently along the vale of tears
Lead me from Tabor's sunbright steep,
Let me not grudge a few short years
With thee tow'rd Heaven to walk and weep.

Too happy, on my silent path,
If now and then allowed, with thee
Watching some placid, holy death,
Thy secret work of love to see.
But oh ! most happy, should thy call,
Thy welcome call, at last be given—
' Come where thou long hast stor'd thy all,
' Come, see thy place prepar'd in Heaven.' "

The lines on the twenty-fourth Sunday after Trinity are too long for insertion—we can only give the opening stanzas.

" The heart alone knoweth his own bitterness, and a stranger doth not intermeddle with his joy." Proverbs xiv. 10.

" Why should we faint and fear to live alone,
Since all alone, so Heaven has will'd, we die ?
Nor even the tenderest heart, and next our own,
Knows half the reasons why we smile or sigh ?
Each in his hidden sphere of joy or woe
Our hermit spirits dwell, and range apart,
Our eyes see all around in gloom or glow—
Hues of their own, fresh borrow'd from the heart.
And well it is for us our God should feel
Alone our secret throbbings : so our prayer
May readier spring to Heaven, nor spend its zeal
On cloud-born idols of this lower air.
For if our heart in perfect sympathy
Beat with another, answering love for love,
Weak mortals, all entranc'd, on earth would lie,
Nor listen for those purer strains above," &c., &c.—P. 261.

There is something in the following piece which makes it one of our favourites :

" And after these things, he went forth and saw a publican named Levi, sitting at the receipt of custom, and he said unto him, ' Follow me,' and he left all, rose up, and followed him." St. Luke v. 27, 28.

“ Ye hermits blest, ye holy maids,
The nearest heaven on earth,
Who talk with God in shadowy glades,
Free from rude care and mirth :
To whom some viewless teacher brings
The secret lore of rural things,
The moral of each fleeting cloud and gale,
The whispers from above, that haunt the twilight vale :

Say, when in pity ye have gazed
On the wreath'd smoke afar,
That o'er some town, like mist uprais'd,
Hung, hiding sun and star—
Then, as ye turn'd your weary eye
To the green earth and open sky,
Were ye not fain to doubt how Faith could dwell
Amid that dreary glare, in this world's citadel ?

But Love's a flower that will not die
For lack of leafy screen,
And Christian Hope can cheer the eye
That ne'er saw vernal green ;
Then be ye sure that Love can bless
E'en in this crowded loneliness,
Where ever-moving myriads seem to say,
' Go, thou art nought to us, nor we to thee—away !'

There are, in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime ;
Who carry music in their heart,
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

How sweet to them, in such brief rest
As thronging cares afford,
In thought to wander, fancy-blest,
To where their gracious Lord,
In vain, to win proud Pharisees,
Spake, and was heard by fell disease !
But not in vain, beside yon breezy lake,
Bade the meek Publican his gainful seat forsake.

At once he rose and left his gold ;
His treasure and his heart
Transferr'd, where he shall safe behold
Earth and her idols part ;
While he beside his endless store
Shall sit, and floods unceasing pour
Of Christ's true riches over time and space,
First angel of his church, first steward of his grace.

Nor can ye not delight to think
Where He vouchsaf'd to eat ;
How the Most Holy did not shrink
From touch of sinner's meat ;
What worldly hearts and hearts impure
Went with Him through the rich man's door,
That we might learn of Him lost souls to love,
And view his least and worst with hope to meet above.

These gracious lines shed Gospel light
 On Mammon's gloomiest cells,
 As on some city's cheerless night
 The tide of sunrise swells,
 Till tower, and dome, and bridge-way proud,
 Are mantled with a golden cloud,
 And to wise hearts this certain hope is given,
 'No mist that man may raise, shall hide the eye of Heaven.'

And oh! if even on Babel shine
 Such gleams of Paradise,
 Should not their peace be peace divine
 Who day by day arise,
 To look on clearer Heavens, and scan
 The works of God, untouch'd by man?
 Shame on us, who about us Babel bear,
 And live in Paradise, as if God was not there!"—P. 320.

Now and then we meet with a stanza, which might have been written by old Quarles, as the following :

"Raise thy repining eyes, and take true measure
 Of thine eternal treasure;
 The Father of thy Lord can grudge thee nought,
 The world for thee was bought;
 And as this landscape broad—earth, sea, and sky,
 All centres in thine eye—
 So all God does, if rightly understood,
 Shall work thy final good."

Those who are acquainted with Herbert's poems will also discover in the lines on Baptism a close imitation of his style :

"Where is it mothers learn their love?
 In every church a fountain springs,
 O'er which the Eternal Dove
 Hovers on softest wings.

What sparkles in that lucid flood
 Is water, by gross mortals ey'd;
 But seen by Faith, 'tis blood
 Out of a dear friend's side.

A few calm words of faith and prayer,
 A few bright drops of holy dew,
 Shall work a wonder there
 Earth's charmers never knew," &c.—P. 341.

Our readers will not form a very correct idea of the merits of the poetry from the few specimens we have given. The book, in fact, abounds with beauties, but also with defects. It is often careless in style and obscure in expression, but never feeble, never tame, and in every part disarming criticism by a tone of sincerity and deep devotion, which must recommend it wherever it is read in a right spirit.

MEMOIR OF M. DUMONT.

[Translated from the Journal of Geneva.]

PIERRE-ETIENNE-LOUIS DUMONT was born at Geneva in July, 1759. Soon after his birth, his father died. His mother was left in humble circumstances, with five young children, but she bore her lot with great firmness. Discerning the early promise of her son Stephen, she placed him at the Grammar-school; and he soon shewed so much capacity and eagerness for learning, that while he was a mere school-boy he contributed towards the maintenance of his brothers and sisters by giving lessons. Having completed his classical studies, he entered the theological class in the academy at Geneva, with the intention of becoming a minister. He was admitted to preach at the age of twenty-two; and commanded, thus early, the admiration of his hearers. So great was the force of his persuasive eloquence, that he attracted crowds from all quarters. But the disturbances which broke out in Geneva, in the year 1782, contributed to give a new direction to a life which was begun in peaceful uniformity. M. Dumont, who was a warm partisan of liberty, and earnestly desired the introduction of liberal institutions into the government of his country, united himself with the leaders of the *representative* party, and loudly pronounced his opinions against the *negative* party. Their opposition was vain, and the enemies of freedom triumphed—its friends were dispersed, and, among others, M. Dumont, afflicted at the turn which affairs had taken, and at the principles which prevailed, repaired to St. Petersburg, where he rejoined his mother and sisters. Immediately after his arrival, he was appointed pastor of the Reformed Church in that capital, and the talents which he displayed in this eminent situation, greatly advanced the reputation he had already acquired at Geneva.

After remaining a year and half in Russia, M. Dumont was induced, by personal considerations, and by the persuasion of the late Marquis of Lansdown, to remove to London, and to undertake the education of his Lordship's sons. His abode in England was most happy. Lord Lansdown was aware of his transcendent merit, and reposed entire confidence in him. He made him his friend, and though he charged him with the direction of his sons' education, he gave him the assistance of a tutor under him.

At the end of the year 1789, the circumstances of his native country being changed for the better, M. Dumont indulged his desire of seeing it again. He made some stay at Paris, where he was present at the first scenes of the great political drama which then opened. He was too much of an enthusiast for liberty to witness with indifference the struggles of the French nation. At that moment there was no reason to fear the excesses which afterwards obscured the noblest of causes. M. Dumont did not hesitate to unite himself with the most influential men of the time; he became the friend and fellow-labourer of Mirabeau, who eagerly employed him in writing for the *Courier de Provence*, and introduced him to the most distinguished members of the National Assembly. One of the articles written by M. Dumont, for this journal, is a very remarkable one, on the Municipal and Departmental Organization of France, in which were started almost all the grand ideas which have since been developed in the French Senate upon this important subject. Many of Mirabeau's happiest inspirations were caught from his Genevese friend, who was an assiduous attendant upon

the sittings of the Assembly, and who was in reality the reporter and preserver of the finest speeches of this great orator : he wrote them down hastily, and afterwards revised them with the speaker himself, before their publication. It was during this period of his life that M. Dumont acquired his profound knowledge upon the highest questions relating to politics and legislation ; his mind never lost sight of them after ; and on his return to England, where he was bound in the strictest friendship with Sir Samuel Romilly, and lived on intimate terms with the families of Lord Lansdown, Lord Holland, &c., every where sought and cherished, he well employed the free and independent state which he enjoyed, by giving up himself completely to that new kind of labour and of study which in due time procured him so high a reputation, and gave him so eminent a place among the influential writers of his age. From the manuscripts of Jeremy Bentham he drew out, with the approbation of that learned jurisconsult, a series of works distinguished by a method and clearness entirely his own ; and which cannot be too often read and thought upon, by all men who study the science of law, or of social philosophy.

So great was the celebrity which M. Dumont acquired by his first publications, that, on occasion of his revisiting St. Petersburg, at the commencement of Alexander's reign, the most brilliant offers were made him, in order to tempt him to co-operate in revising the laws of Russia, and reducing them to a perfect code. Notwithstanding the prospect of honour and of gain thus opened to his view, he declined the undertaking, from the fear of being obliged to sacrifice his own opinions to the necessities of the country and of the period ; a trait of character which will ever be remembered to his honour.

The fall of the French empire restored Geneva to independence. This unexpected happiness, so warmly welcomed by its natives, was no sooner known to M. Dumont, than he hastened to return to a country which he had constantly remembered with affection. He justly apprehended that his services might be useful in the political and civil re-organization about to take place. A seat was allotted him in the Sovereign Council ; being called to fill it in the year 1814, he realized all the expectations that had been built upon his talents as an orator, his experience in parliamentary debates, and his knowledge of legislation. The Constitution, such as it had been promulgated, laid the basis of the structure ; but it was a labour of delicacy and of difficulty to get it to work properly and rationally, in the midst of the notions then afloat. M. Dumont proposed and drew up the form of regulating the Assembly, which was afterwards adopted by a great majority, and which the experience of fifteen years has stamped as a model of wisdom and of reason.* It is not at Geneva alone that this plan of regulation has

* The city and republic of Geneva is governed by a Representative Council, four Syndics, and a Council of State. The latter body consists of twenty-eight members, who, with the Syndics, form part of the Council of Representatives. In these is vested the Executive power. They are not elected like the rest of the 278 of which the Assembly is composed, but are subject to the scrutiny or objection of the Representative Council. If these demand it, every member (after the Syndics or Magistrates for the year are elected) is balloted for, and should there be 126 votes against him, he is rejected from the Council of State, and becomes a simple Representative.

Every housekeeper in Geneva has the right of voting for Representatives, provided he is a native of the Canton, and pays a direct contribution to the State of twenty-five florins (each about 4*d.* English). Every elector names thirty eligible persons ;

been appreciated ; it is well known that M. De Serre, Keeper of the Seals of France, who was acquainted with it, greatly desired the introduction of something similar in the Chamber of Deputies.

M. Dumont found, in the performance of his legislative duties, the vigour of his youth renewed, yet ripened by reflection and the study of the human heart. He was found, on all important discussions, the eloquent defender of constitutional principles, the courageous adversary of abuse and arbitrary power, without ever exceeding the bounds of propriety and moderation. In him was seen the friend of truth, the man of learning full of modesty, the enlightened citizen. He was heard with the strictest attention, not only from the extraordinary charm of his diction, but on account of the perfect uprightness and loyalty of his character.

He was the first person who directed the attention of the Genevan Government to the subject of mutual instruction as a means of diffusing knowledge ; and pleaded the experience of England as to the benefits of general and early tuition. From him originated the proposition for building in his native place the Penitentiary Prison which has been so happily accomplished, and that also for a Lunatic Hospital, now under consideration. From him, too, came the first proposal for changing the organization of the different bodies entrusted with the direction of public instruction : he laid great stress upon this capital subject, and intended forthwith to renew his proposition, strengthened by forcible arguments. Lastly, he laboured with indefatigable constancy at the completion of the new penal code, and he had just put the finishing stroke to the scheme of this code, which is about to be presented to the Council of State, when he undertook the journey on which his useful life was to terminate.

M. Dumont did not confine his labours to the objects of his habitual partiality ; every thing which he thought tended to the public good, all that he believed to be useful to humanity, found in his philanthropic mind a firm support. He employed not only speech, but action, and shewed himself entirely superior to interested or selfish motives.

We ought not to omit that he was one of the founders of the Public Reading Society, that he co-operated powerfully to sustain the Greek cause in Switzerland, and that he was an active member of the committee for the erection of a statue to the memory of Rousseau.

If we enter upon the enumeration of the private virtues of M. Dumont, we shall find it difficult to restrain ourselves. With the amiable exterior of engaging and simple manners, marked by mildness and benevolence, he possessed a heart which was the seat of every noble and generous sentiment. His was that happy spirit of conciliation which knew how to produce harmony between opposing opinions, to moderate irascible natures, and prevent disagreements. He loved to encourage young and rising talent, to aid it with his experience and his counsels. He lived happily, and on terms of intimacy and confidence, in the midst of his numerous family. M. Dumont was never married, but he enjoyed the affectionate regard of no less than fifty-three children and grandchildren, the progeny of his three sisters, by all of whom he was considered as a father. He has nevertheless made some valuable bequests to public institutions out of his comparatively humble

this being the number of Deputies who are annually changed. The names are inscribed on tickets, and deposited in an urn, and the thirty who have the most votes are chosen. The Representative Council is a deliberative body, and makes regulations for itself.

property. His manuscripts are left to M. Frederic Soret and M. Jacob Duval, two of his grand-nephews. His death took place at Milan in September last, after a short and by no means painful illness: from that city his body, after being embalmed, was conveyed to Geneva, and was followed to the grave by a long train of sorrowing friends and fellow-citizens.

The works of M. Dumont, rendered from Bentham, are,

1. *Traité de Législation, Civile et Pénale.* 3 vols. 1802.
2. *Théorie des Peines et des Récompenses.* 2 vols. 1810.
3. *Tactique des Assemblées Législatives, suivies des Sophismes Politiques.* 2 vols. 1818.
4. *Traité des Preuves Judiciaires.* 2 vols.
5. *Traité de l'Organisation Judiciaire, et de la Codification.* 1 vol.

And he also left behind a work of his own, called *Observations upon the Penitentiary Prison.*

INDIA'S CRIES TO BRITISH HUMANITY.*

UNDER this title are included various tracts on the subject of the most offensive and inhuman practices connected with Idolatry in India. That such practices exist is known to every educated person in this country; but that they do still exist is an evidence that their nature and extent are not properly understood; and those, therefore, who, like Mr. Peggs, furnish us with a faithful representation of facts on which to ground our efforts for the amelioration of the state of the Hindoos, deserve the thanks, not of India alone, but of every friend of humanity in the country which governs India.

The details which are presented in the volume before us are full of a heart-sickening interest; and if it be indeed true that an enormous sacrifice of human life is encouraged, and a fearful amount of human misery augmented by supineness or mistake on the part of the British government in India, it is high time that every one should bestir himself to find a remedy for evils of such magnitude, and to do his part to remove a reproach, as odious as it is deserved, from the reputation of his country. We have all heard from our childhood of the practice of the Suttee in India: in our writings it serves as the commonest illustration of the evils of superstition; it is a theme of declamation at our public meetings; our tract societies make use of it to point out the blessings of a pure religion; it serves to excite a painful curiosity and an eager horror in the minds of children when the tale circulates round the winter's hearth; but this knowledge of the fact appears to have done little or no good. A few missionaries have urged and re-urged the expediency of abolishing the practice, and have declared their conviction of the ease with which the abolition might be effected. A few residents and travellers in India have described their horror on witnessing the sacrifice. Some discussions have taken place in the Court of Directors at home, and in the Executive Council abroad; and a very few petitions have been presented to Parliament from towns in England: but no effectual measures have yet been taken even to ascertain the practicability of abolishing rites which

* *India's Cries to British Humanity.* By J. Peggs, late Missionary at Cuttack, Orissa.

excite an universal detestation. This supineness arises, no doubt, from ignorance of the causes whence these superstitions arose, and by which they still subsist; for it is not credible that, if it were clearly understood that their overthrow might be speedily and easily effected, and that their downfall would involve no evil consequences whatever, that overthrow would not be immediately urged and completed. Every man is therefore bound to inform himself of the facts, that he may be satisfied on these points; and when satisfied, he is called on by every feeling of common humanity to make his voice heard on behalf of the degraded members of his race. If it was ever a duty to inquire into the wrongs of African slaves—if it was ever a privilege to advocate their cause—if the exertions of their deliverers were ever worthy of praise, it is equally a duty and a privilege to befriend the unhappy captives of a barbarous superstition, it is equally honourable to release them from a bondage more wretched than any other to which human beings have been subjected. It is sometimes objected that the injuries which were removed by the African slave-trade had been inflicted by ourselves, but that in the case before us the miseries at which we shudder arise from causes wholly independent of us. But if it is proved that those miseries are not only prolonged by our indifference, but aggravated by our mismanagement, the objection falls to the ground. It is the object of the tracts before us to prove that this is the case.

The first subject to which our attention is called is the practice of the Suttee, or the burning of Hindoo widows. It is commonly believed that this rite is incorporated with the religion of the Hindoos, and on this belief are founded most of the objections to interference on the part of the government. It is, however, erroneous, as is proved by the voluntary or extorted testimony of the enlightened natives and learned foreigners who have inquired into the fact.

A tract, the object of which is to dissuade his countrymen from the practice of this rite, was published by Rammohun Roy, in 1818. The mention of his name is a sufficient introduction to our readers, and the best recommendation of his arguments on a subject of which he of all men is best qualified to treat. The tract is in the form of a dialogue between an advocate and an adversary of the system; and the arguments issue in a proof that while the act of self-sacrifice is no where commanded in the Shasters, it is opposed to the precepts of the most eminent Hindoo legislators. This pamphlet excited much attention, and was the occasion of a work on the other side of the question, drawn up by some of the pundits in Calcutta. This work was sent forth without a name or a title-page, but was obviously prepared by persons of no small talent and information. It is valuable from its containing every thing which can be found in the Hindoo Shasters in favour of the rite; and if the authorities adduced be found to afford no positive injunction, it is clear that the practice is as illegal as it is inhuman. They do not afford one positive injunction, and the very few recommendations of the sacrifice are accompanied with an intimation that though it is good for a widow to ascend with her husband to heaven, it is better for her to live a life of self-discipline: while Menu, the great Hindoo legislator, by directing the widow, after the death of her husband, to pass her whole life as an ascetic, clearly discountenances the practice. Ample evidence of these facts is to be found in the work before us, the substance of the proof being that the rite is no where commanded by any expositions of the Hindoo system; that it is not recommended by one-fifth of the Hindoo writers on ethics or jurisprudence, nor practically regarded by one in a thousand of those who profess

Hindooism; that it is in opposition to the precepts of their great lawgiver, to the very nature of their religious system, and to their best ideas of virtue. Away, then, with all squeamishness about interfering with a fundamental article of Hindoo religion.

In the few instances where the rite is recommended, it is expressly stated that the sacrifice must be voluntary. It is true that the Brahmuns assert, in every case, that the sacrifice is strictly voluntary; but whether it be so let every European witness of the ceremony be called on to declare, and the testimony will be universal in the denial of the assertion. If it be not voluntary, the English government is bound to interfere to protect the lives of its subjects from the rapacity of their relations and the craftiness of their priests. It is true that the victims are not conveyed by force to the pile, or cast into the flames by violence; but they are surrounded by interested relations in the first moments of desolation, when life has lost its value, and death appears welcome; they are urged, threatened, and entreated; disgrace and privation are held forth on the one side; honour and blessedness on the other; till, terrified by clamour, wearied by importunity, frenzied by the shouts of the unfeeling multitudes, or, more commonly, stupified by narcotics, the sufferers consent to cast off their life and their miseries together. It is sufficient to adduce one case out of the many of equal horror which are collected in Mr. Peggs' work. The narrative is given by the Rev. J. England, of Bangalore, in a letter dated June 12, 1826.

"I received a note from a gentleman that a Suttee was about to take place near his house. On hastening to the spot, I found the preparations considerably advanced, and a large concourse of spectators assembled, and continually increasing, till they amounted to six or eight thousand. On my left stood the horrid pile. It was an oblong bed of dry cow-dung cakes, about ten feet long, and seven wide, and three high. At each corner of it a rough stake about eight feet in length was driven into the ground; and at about a foot from the top of these supporters was fastened, by cords, a frame of the same dimensions as the bed below, and forming a flat canopy to the couch of death. This frame must have been of considerable weight: it was covered with very dry small faggots, which the officiating Brahmuns continued to throw upon it, till they rose two feet above the frame-work. On my right sat the poor deluded widow who was to be the victim of this heart-rending display of Hindoo *purity and gentleness*: she was attended by a dozen or more Brahmuns; her mother, sister, and son, an interesting boy of about three years of age, and other relatives, were also with her. *Her own infant, not twelve months old, was craftily kept from her by the Brahmuns.* She had already performed a number of preparatory ceremonies; one of which was washing herself in a strong decoction of saffron, which is supposed to have a purifying effect. One effect it certainly produced; it imparted to her a horrid ghastliness;—her eyes indicated a degree of melancholy wildness, a forced and unnatural smile now and then played on her countenance; and, indeed, every thing about her person and her conduct indicated that narcotics had been administered in no small quantities. Close by me stood the *Fouzdur*, a native officer, who, besides regulating the police, is the chief military officer at the station. Under his authority and superintendence, this inhuman business was carrying on. So heartily did he engage in this murderous work, that he gave the poor widow twenty pagodas (between six and seven pounds sterling) to confirm her resolution to be burned! The pile being completed, a quantity of straw was spread on the top of the bed of cow-dung cakes. An increase of activity was soon visible among the men whose 'feet are swift to shed blood.' Muntrams (prayers or incantations) having been repeated over the pile, and the woman and every thing being in readiness, the hurdle to which the corpse of her husband had been fastened was now raised by six of the officiating Brah-

muns; the end of a cord about two yards long, attached at the other end to the head of the bier, was taken by the widow, and the whole moved slowly towards the pile. The corpse was then laid on the right side upon the straw with which it was covered; and four men furnished with sharp swords, one stationed at each corner, now drew them from their scabbards. The trembling, ghastly offering to the Moloch of Hindooism then began her seven circuits round the fatal pile, and finally halted opposite to her husband's corpse, at the left side of it; where she was evidently greatly agitated. Five or six Brahmuns began to talk to her with much vehemence, till in a paroxysm of desperation, *assisted by the Brahmuns*, the hapless widow ascended the bed of destruction. Her mother and sister too stood by, weeping and agonized; but all was in vain—the blood-thirsty men prevailed. The devoted woman then proceeded to disengage the rings from her fingers, wrists, and ears, her murderers stretching out their greedy hands to receive them: afterwards all her trinkets, &c. were produced, and distributed among the same relentless and rapacious priests. While in the act of taking a ring from her ear, her mother and sister, unable any longer to sustain the extremity of their anguish, went up to the side of the pile, and *entreated that the horrid purpose might be abandoned*; but the woman, fearing the encounter and the strength of her resolution, without uttering a word, or even casting a parting glance at her supplicating parent and sister, threw herself down on the pile, and clasped the half-putrid corpse in her arms. Straw in abundance was heaped on the dead and the living; gums, resins, and other inflammable substances, were thrown upon the straw which covered the bodies, by one party of the Brahmuns, while muntrams were repeated at their heads by the other: six or eight pieces of kindled cow-dung cake were introduced among the straw, at different parts of the pile; ghee and inflammable materials were applied, and the whole blazed in as many places. The men with swords at each corner then hacked the cords which supported the flat canopy of faggots—it fell, and covered the lifeless corpse and the living woman! A piercing sound caught my ear; I listened a few seconds, and notwithstanding the noise of the multitude, heard the shrieks of misery which issued from the burning pile. In an agony of feeling, we directed the attention of the Brahmuns to this; and while so doing, again, still louder and more piercing than before, the burning woman rent the air with her shrieks. Several of the Brahmuns called out to the half-consumed, still conscious and imploring widow, **TO COMFORT HER**. The pile was now enveloped in flames, and so intense was the heat, that, as by one consent, the Brahmuns and spectators retreated several paces: they then sang a Sanscrit hymn; the hymn ended, but not the shrieks and groans of the agonized sufferer: they still pierced our ears, and almost rent our hearts! Scarcely conscious of what I did, in the midst of these vain repetitions I left this scene of fiendish barbarity.”—P. 11.

Though descriptions like these of bodily suffering are perhaps the most harrowing in the contemplation, the rites of the sacrifice are by no means the worst part of the evil. The effects of this system on social happiness must be considered—the prospective anxiety of the members of a family, the misfortune to the children of losing both parents at once, the demoralizing influences of every kind which exert a fatal power over domestic peace. The miseries of an epidemic in India can be understood no where else; for even then the practice of the Suttee is not suspended. An attack of disease in a family is the signal for the destruction of all its members. The father dies, the mother forsakes her sick children, and leaves them to perish while she sacrifices herself.

“When, therefore, the country is afflicted with a destructive epidemic, the numerous victims to disease, the augmented number of female immolations, the number of relatives who tremble for their sisters or their daughters, added

to the number of children who stand exposed, by the ravages of superstition and death, to the loss of all parental aid, form a consummation of misery, to which no other country on earth presents a parallel."

The sixth Section of Mr. Peggs' pamphlet affords satisfactory evidence that the abolition of this horrid rite would not be unacceptable to the body of the people. In various instances where a rescue has been effected, much gratitude has been expressed both by the widow and her connexions; and no evil consequences have followed. It is also obvious to observers on the spot, that the custom is oftener complied with through fear of shame, of poverty and privation, through dread of the Brahmuns, and submission to usage, than from any feelings of religious obligation, or even of affection for the deceased husband. The Hindoo women are peculiarly degraded in condition, and consequently weak in intellect, and no opposition to an old-established custom can therefore be expected from them; but we must not suppose that such opposition, originating elsewhere, would be unwelcome to the sufferers. Those of their relatives who have the charge of their maintenance after the death of their husbands, have, it is true, been as eager as the Brahmuns themselves in the promotion of the murders; but the much greater number who have no interest in the destruction of the widow appear to suffer in her sufferings, and to be prepared to aid in her rescue. The power of the Brahmuns appears to be the only substantial obstacle to the abolition of the rite. And what is that power? Almost unlimited, certainly, over the actions of the degraded Hindoos, but a mere shadow when opposed to the authority of the Government. What effectual opposition have they made in cases of rescue, in the abolition of infanticide, or of the practice of burying alive? These measures have been received with quiet submission, or with short-lived clamour; with no attempt at evasion or resistance, much less rebellion.

It happens unfortunately that countenance has been afforded to the worst practices of Hindoo superstition, and to the one under observation among the rest, by a measure of the Government which was adopted with humane intentions, but which has been productive of great mischief. The words of a magistrate on the spot are,

"Previous to 1813, no interference on the part of the police was authorized, and widows were sacrificed legally or illegally as it might happen; but the Hindoos were then aware that the Government regarded the custom with natural horror, and would do any thing short of direct prohibition to discourage and gradually to abolish it. The case is now altered. The police officers are ordered to interfere, for the purpose of ascertaining that the ceremony is performed in conformity with the rules of the Shasters, and in that event to allow its completion. *This is granting the authority of Government for the burning of widows*; and it can scarcely be a matter of astonishment that the number of the sacrifices should be doubled when the sanction of the ruling power is added to the recommendation of the Shaster."—P. 51.

It is evident from the computations which have been made of the number of Suttees which have taken place under various circumstances, that the evil has increased since police officers have attended the sacrifices. In answer to all remonstrances, the people appeal to "the order of Government;" and if it be explained that the apparent sanction of Government was only given from a humane desire to prevent force being used, the invariable reply is still, "It is the custom, and we have got the Government order for so doing." All who have inquired into the subject are therefore convinced that the worst

possible measure has been adopted with the best intentions; and that it is better to take no more notice of the custom, than to use any interference short of entire prevention. There are now but two parties on the question, those who advocate an immediate abolition by law, and those who would leave the custom to die away under the influence of progressive civilization. There can be no doubt that the latter method will be efficacious in course of time, as all barbarous institutions are destined to decay and ultimate oblivion; but why such delay? It is sufficiently evident that when the widow is released from the obligation to a life of austerity, she will be more willing to live; that when, by an improved social constitution, her relatives are relieved from the charge of her maintenance, they will be less eager to get rid of her; that when self-destruction is regarded as a disgrace, natural tenderness towards her offspring will at length prevail in the heart of the victim, and that when the craftiness of the priests and the jugglery of their religion are exposed, every inducement to the practice of the Suttee will be done away. All this is evident enough; but it is also clear that a long course of years must roll on before prejudices and superstition like this can be uprooted, and that an enormous waste of life must in the meanwhile take place, which it is the duty of Government to prevent, if it be practicable. While the average number of Sutees in the three Presidencies of Bengal, Madras, and Bombay, is 663 in a year, it is appalling to think to what the sum of human suffering may amount, before the curse can be removed by the gradual spread of civilization. All this is very true, we are told; but can the abolition by law take place? It can. There can be no reasonable doubt of it. Listen to the united testimony of Bishops, Judges, Magistrates of every grade, residents of every rank, and of enlightened Brahmuns and other natives themselves. Look at what has already been effected with ease by the Government in cases somewhat similar, and ascertain whether any peculiar obstacles exist to the prohibition of this abomination. We have no room for more than a reference to the strong body of testimony collected in the work before us; but the belief is repeated in every various form of expression, that "little resistance would be opposed to the suppression of a practice so repugnant to the common feelings of humanity;" that "if the British, in imitation of the Mogul Government, were to lay a positive inhibition upon it, it must totally die away;" that "the only opposition would proceed from the heirs of the widow and from the Brahmuns;" that "any law abolishing the Suttee would be attended with no other effect than the immediate and due observance of its enactments;" that "the Government has the power of abolishing not only this, but also every other sanguinary practice of the Hindoos, without endangering either the popularity or the security of its supremacy."—We have something better than opinions to rely on; we have facts in abundance. The Mogul Government has uniformly discountenanced the practice of burning widows alive, and in no part of Hindostan is the rite less practised than under this sway. The Moslems checked the practice in many cases, and in some provinces abolished it altogether. The Portuguese imposed a positive prohibition; and "when Alfonso de Albuquerque took the kingdom of Goa, he would not permit that any woman thenceforward should burn herself; and although to change their custom is equal to death, nevertheless they rejoiced in life, and said great good of him, because he commanded that they should not burn themselves." The Dutch, the Danish, the French Governments, uniformly refused to sanction the custom. "The British Government is the only European power in India that tolerates the practice of burning widows alive on the funeral pile." Yet

our Government has acted with vigour in cases nearly parallel. We quote the following proofs from the "*Friend of India*," March 1821 :

"In the province of Guzerat, the deluded parents had been for a long series of years in the habit of destroying their female infants as soon as they were born. Whether the custom was sanctioned by the Shasters or not, is irrelevant; it is enough that it was deeply rooted in the practice and prejudices of the natives. These unnatural murders at length attracted the attention of Government, and they were abolished by an order of the supreme power. Did Government immediately lose the confidence and attachment of the natives? Not one symptom of disaffection has been manifested by the natives on this account.—From time immemorial it was the custom of mothers to sacrifice their children to the Ganges at the annual festival held at Gunga Sangu. The British Government regarded the practice with those feelings of horror which such unnatural murders are calculated to inspire; as persuasion would have been unavailing with those who had parted with every parental feeling, the practice was prohibited by a public regulation, and the prohibition enforced by public authority. This order was promulgated in the presence of thousands assembled at a public festival, in the highest excitement of superstitious frenzy. What was the consequence? Not one instance of resistance was attempted by that immense crowd—the mischief vanished from the earth, and no one bewailed it! The mothers who had brought their children to this funeral sacrifice, were constrained to carry them back unhurt; and many, perhaps, to whom the heinousness of the crime had never appeared, were, by this interposition, awakened to a sense of its enormity."

"The Hindoo laws absolutely prohibit the execution of a Brahmun; they forbid the Magistrate even to imagine evil against him. Thus fenced by the laws, and extolled by their sacred books, they are still more powerfully guarded by the respect and veneration of the people. When our Government commenced in the East, we were reduced to the most serious dilemma. To have inflicted punishment on Brahmuns would have been to violate the most awful sanctions of Hindoo law and the dearest prejudices of the people; to have exempted them from punishment would have been to deliver over the country to desolation, ravage, and murder. The reign of equity which we were about to introduce, was stopped at the threshold; the destiny of millions hung in suspense. How did we act on this occasion? Did we lay the laws of justice at the feet of the sacred tribe? Did we abrogate our code of jurisprudence, and adopt the Vedas for our guide? Did we deprive the country of our protection because the Hindoo Shasters forbid the punishment of the aggressors, if they happen to be Brahmuns? We did not hesitate a single moment, but boldly stepped forward in vindication of the rights of society; and in spite of a formidable phalanx of Hindoo juris-consults, and of the strongest prejudices, caused these delinquents to pay the forfeit of their lives to the laws of offended justice. Have the natives complained of this outrage on the sanctity of their priesthood, or considered it as an infringement of our toleration? Have they in any one instance petitioned us to disregard their welfare, and exempt their spiritual guides from death? Or have they not, on the contrary, tacitly sanctioned every act of punishment, and applauded the inflexible tenor of our proceedings? Let any man read the account of Nundkomar's execution in Calcutta, forty years ago, and he will be convinced that Hindoos are not men to complain of the execution of justice, even though it happen to infringe their laws and prejudices. Mr. Hastings judged there could be no danger in his execution, and his judgment proved correct. If ever it might have been expected that public feeling would have manifested itself against us, it was most assuredly in this instance, when, for the first time, we were carrying the law into execution against one of this sacred tribe; where the actors in this unprecedented exhibition of justice were but a handful compared with the immense crowd (full 200,000 of his own countrymen!) which surrounded

the scaffold; that vast crowd returned peaceably to their houses. If Mr. Hastings' intrepid support of the claims of justice, in the face of such formidable obstacles, should continue to encourage others, and thereby prove a lasting benefit to the natives of India, more solid glory will inscribe his memory than if we had covered the plains of India with obelisks."

A thousand difficulties necessarily occur in the government of a country acquired by such means, held on such a tenure, and ruled by such methods as India; difficulties through which no experience can guide, and in relation to which all maxims of wisdom are defective. From first to last, our government there has been carried on by a series of experiments, or by the occasional application of principles whose operation, certain in every other case, in the present, has issued in disappointment. One principal cause of this miscalculation appears to us to be a misconception of Hindoo character; and to this misconception we attribute the otherwise unaccountable reluctance of the government to interpose for the suppression of the Suttee. The earlier representations of the Hindoo character were essentially different from those with which we have been supplied by later residents among them, who have inquired more carefully into their institutions, and informed themselves concerning their results. We used to hear of the Hindoos as mild in their manners, simple in their habits, and highly superstitious; and we, therefore, assumed that they were gentle and affectionate in their dispositions, and devoutly wedded to their religious institutions, because those institutions were religious. It appears that this is far from being true; that their mildness is no more than the external form of apathy; that their habits and manners are extremely impure; that their religious subservience is given to their priests, not to their gods; and that, if the Brahmuns were once deprived of their despotic power over the minds of the multitude, the superstitions which now enslave them would be upheld by no reverence or affection. It is clear that the sway of a foreign and enlightened government should be modified by the national character of the people governed; and that measures which would be unjust and dangerous in one country, may be most salutary in another. If the rite of the Suttee existed among a people wedded to its superstitions, and fierce in their defence, it would be manifestly dangerous to excite insubordination by interference, and thus to risk more lives than the measure could save. But when, as in the present case, no resistance is to be apprehended, it is as cruel to countenance the waste of human life, to withhold aid from those who groan in spiritual slavery, as it is absurd to excuse our supineness on the plea of religious toleration. It is true that something like a difficulty has been interposed by ourselves, by our having already given a sanction to the rite of the Suttee in the manner mentioned above; but we are, therefore, the more powerfully called on to hasten the hour of emancipation; to repair the evil we have caused, (so far as reparation is possible,) as well as to prevent its recurrence.

The duty of all parties is evident; and the first exertions must be made by the people at home. Let the proprietors no longer be in want of accurate information respecting the miseries of the Hindoos, or the wishes of their more enlightened brethren. Let the documents which are supplied by the benevolent industry of such men as the author of the tracts before us, be studied by every man who thinks idolatry an evil, self-sacrifice a sin, and sympathy with the whole human race, a privilege to be made use of. Let the information thus obtained be presented to the Legislature in every form. Let our periodicals seize every opportunity of adverting to the subject; let

the facts he circulated by the press and by conversation in all directions : let public meetings be held, and petitions be presented, till the matter is fairly taken into consideration, with due zeal and earnestness, by those whose duty it is to redress the evil. In a cause like this, no voice need be powerless, and no tongue should be silent. It is injurious to dwell upon facts disgraceful to human nature, when no other purpose is sought than the excitement of the moment : it is yet more baneful to turn from the contemplation of evil when it is in our power to do something for its removal. If in our newspapers, our books, and our conversations, we meet with harrowing tales of human sacrifice, the sensibility excited is worse than useless, unless it induces efforts to extinguish the unholy flames, to silence the profane incantations, and to aid those whose sorrows are multiplied because they hasten after another God.

The second pamphlet in the volume before us contains "Facts and Observations on the Practice of Taxing Pilgrims in various parts of India ;" a practice adopted by the Government, and far more fatal in its effects than that of which we have treated above ; though the evil may not wear so appalling an appearance.

The Honourable Company's Government, following the example of its predecessors, (the Mahrattas and the Moguls,) levies a tax on all the pilgrims who visit the town and temple of Juggernaut, and also on those who worship at Gya and Allahabad. Juggernaut is one of the most celebrated places in India. All the land within twenty miles is considered holy ; but the most sacred part is enclosed within a stone wall, and measures 656 feet by 626. Within this area are about fifty temples, dedicated to various idols : but the most conspicuous is the tower where reside Juggernaut and his brother and sister. The principal idol is perhaps the coarsest image in the country ; but as the sanctity of idols is not estimated by their beauty, Juggernaut seems to be no worse for wanting hands, or for horrible deformity in every part. The concourse of pilgrims to his temple is so immense, that for a circumference of fifty miles the earth is strewn with the bones of wretches who have died of famine. At the Car festival in July, 1825, it was stated the number of pilgrims was 225,000.

The object of the government in imposing the tax was to lessen the concourse of worshipers by increasing the expense and difficulty of the pilgrimage ; but the measure has had a directly opposite effect. The greater the difficulty, the greater is the merit in pilgrimages of all kinds : and in the present case, additional stimulants were applied to the superstitious ardour of the people. To raise the expenses yet higher, the Brahmuns were authorized by government to levy a tax, for their own benefit, on the devotees whom they guide to the temple, and whose devotions they conduct. The consequence is, that the priests have sent their emissaries into the remotest corners of the land to magnify Juggernaut, and collect pilgrims to his festivals. Thousands and millions of poor wretches, who would otherwise never have dreamed of undertaking such a journey, are beset by the agents of the Brahmuns, promised forgiveness of sins and future blessedness as the reward of a pilgrimage, collect their all for the purpose, and after paying it to the rapacious priests, (who take care to strip them of every thing,) die on the spot from exhaustion, or fall down on their return, and leave their bones by the wayside. At Cuttack, through which their road lies, it has been found necessary to refuse the aids of hospitality, on account of the throngs which visit it ; and those who leave the sacred place unprovided with food or

money, have no resource, and perish before the eyes of multitudes, who regard their sufferings with utter indifference.

"The land near the temple seems suddenly to have been visited by pestilence and famine. Dead bodies are seen in every direction. Parriar dogs, jackals, and vultures, are observed watching the last moments of the dying pilgrim, and not unfrequently hastening his fate."

Let us see how much British prudence has to do with this. The first regulations relative to Juggernaut's temple were adopted by the British Government in 1806, and were afterwards altered in 1810. The Governor-General has the power of removing the Rajah, who superintends the worship, from his office, on proof of misconduct. The amount of fines levied on the servants of the temple *is carried to the account of Government*. A tax collector is appointed, who levies the sums of from ten to two rupees on each pilgrim; printed certificates being given, which entitle the pilgrims to free entrance for certain periods. The collector is required to give every attention to the worship of the idol; and in the statement of expenses presented to the English Government, we find charges for the table of Juggernaut, for his dress, for the wages of his servants, for his carriages, elephants, and horses! These cars are decked at the festivals with English broadcloth and baize. What wonder if the natives believe what their priests tell them of the conversion of the British to the worship of Juggernaut? They see British collectors, and their British servants; they know that the expenses of the temple are defrayed by the British funds; that British goods are employed in the service of the idol; that the British Government derives revenue from their festivals. What methods can be employed to convince them that we detest their rites, and despise their deity? The people, on being told that their homage was sinful, asked, "Sir, is that sinful for which the Company give thousands?" (meaning rupees). "I felt confounded," continues the narrator, "and said, 'Yes, it is sinful; but the Company are a long way off; they do not know every thing about this country,'" &c. "If Juggernaut be nothing," say others, "then why do the Company take so much money of the pilgrims at the entrance of the town?" Again, "If the Government do not forsake Juggernaut, how can you expect that we should?" P. 52.

The clear gain of supporting idolatry at Juggernaut is about £1393 sterling. By this sum is purchased the death of many hundreds of pilgrims, the celebrity of Juggernaut is increased, his temple is beautified, a body of idol missionaries is maintained, far exceeding, perhaps, in number, all the Christian Missionaries throughout the world, and the Brahmuns conceive themselves authorized to declare that "they are paid and sent forth to persuade all who wish for the full remission of sins, to come and behold the god in all his majesty!"

It is impossible to suppose that mercenary considerations have any thing to do with these unfortunate regulations; but as it is fully proved, by similar results of similar plans at Gya and Allahabad, that the methods chosen to discourage idol worship have had a directly contrary effect, no time should be lost in repairing the mischief, as far as reparation may yet be made. If the Brahmuns were left to take care of themselves and their deity, there is every reason to believe that the worship would degenerate, that the cupidity of the priests would induce them to cheat the idol of his clothes and food, and thus to impair the splendour of the service; that the people would relax in their zeal when no tax was required from them; that the idol mis-

sionaries would cease their labours when no longer empowered to extort their premium; and that thus the whole abomination would totter to its fall. Hamilton writes (respecting the new road from Calcutta to Juggernaut),

"This road was begun in 1813, and is still going on: but, with respect to the pilgrims, the merit of their peregrination being in proportion to the hardships they sustain, every arrangement tending to render the holy place more accessible, and their immediate sufferings less, in the same proportion diminishes the merits of the pilgrimage, and nullifies the contemplated expiation."

We must again quote the "Friend of India."

"The vast establishment of Juggernaut, founded as it is on delusion and unfeeling cruelty, would not long continue in its present splendour, when it ceased to be upheld by virtues of Christian growth. British regularity, activity, and faithfulness, are virtues which Juggernaut's worship is incapable of producing; and without these, the larger the establishment, and the sum annually received, the sooner would the whole fall into ruin. Selfish and rapacious, none of the pundas in the temple would trust one another. Whatever might be the sum received one year, (part of which they would probably conceal from each other,) no punda would have the enterprize to expend 60,000 rupees on the idol's establishment, as a speculation for the next year's profits, of which, after all, others might deprive him. No one of them would have the activity to see that all the attendants did their duty. One would neglect to prepare Juggernaut's food, and perhaps sell the articles; others would neglect his wardrobe; and others the temple itself, both within and without. As for the pundas being at the expense of adorning his car with the finest English woollens from year to year, this would be out of the question. If they did it one year, they would neglect it the next, and thus the temple, with all its apparatus, would gradually sink into neglect and contempt."

Is not prudence also a "virtue of Christian growth"? And if duly exercised, would such scenes as the following have been witnessed at this time of day?

"On the appointed day, after various prayers and ceremonies are performed within the temple, the images are brought from their throne to the outside of the Lion-gate, not with decency and reverence, seated on a litter or vehicle adapted to such an occasion, but a common cord being fastened round their necks, certain priests, to whom the duty appertains, drag them down the steps and through the mud, while others keep their figures erect, and help their movements, by shoving them from behind, in the most indifferent and uncereemonious manner, as if they thought the whole business a good joke. In this way the monstrous idols go rocking and pitching along through the crowd, until they reach the cars, which they are made to ascend by a similar process up an inclined platform. On the other hand, a powerful sentiment of religious enthusiasm pervades the admiring multitude of pilgrims assembled without, when the images first make their appearance through the gate. They welcome them with shouts and cries of Jye Juggernaut! victory to Juggernaut! and when the monster Juggernaut, the most hideous of all the figures, is dragged forth the last in order, the air is rent with acclamations. The celebrated idols are nothing more than wooden busts, about six feet in height, fashioned into a rude resemblance of the human head, resting on a sort of pedestal. They are painted white, yellow, and black, respectively, with frightfully grim and distorted countenances, and are decorated with a head-dress of different coloured cloths, shaped something like a helmet. The two brothers have arms projecting horizontally forward from the ears. The sister is entirely devoid of even that approximation to the human form. The

ruths or cars have an imposing air from their size and loftiness, but every part of the ornament is of the most mean and paltry description, save only the covering of striped and spangled broad-cloth, furnished from the export warehouse of the British Government, the splendour of which compensates, in a great measure, for other deficiencies of decoration. After the images have been safely lodged in their vehicles, a box is brought forth, containing the golden or gilded feet, hands, and ears, of the great idol, which are fixed on the proper parts with due ceremony, and a scarlet scarf is carefully arranged round the lower part of the body or pedestal. The joy and shouts of the crowd on the first movement of the cars, the creaking sound of the wheels as these ponderous machines roll along, the clatter of hundreds of harsh-sounding instruments, and the general appearance of so immense a moving mass of human beings, produce, it must be acknowledged, an impressive, astounding, and somewhat picturesque effect, while the novelty of the scene lasts; though the contemplation cannot fail of exciting the strongest sensations of pain and disgust in the mind of every Christian spectator."—P. 33.

"A respectable man threw himself off from the front of the car, as it was moving forward, and the enormous wheels passed just over his loins, and nearly separated his upper from his lower parts." "To-day a poor creature threw himself under the wheels of Juggernaut's brother's car, and was immediately crushed to death. Another was waiting for death yesterday, when an English gentleman taking a cane, used it to so good a purpose as to induce the silly fellow to change his mind, leap up and run off into the crowd. The rains have set in very heavily to-day. Alas! what numbers will be swept away if they continue! The number of pilgrims begins to lessen: this morning 60,000 left Juggernaut. We hear, from good authority, that more than two lacks of rupees have been received at the gate for the admission of pilgrims."—P. 38.

There are *thirteen* annual festivals at Juggernaut alone; what then must be the amount of death, of suffering, of the worst moral influences, the most abominable religious abuses, to which the British Government gives its sanction and support! Who is not ready to enter his indignant protest against such a national humiliation, wrought by the mistaken policy of a few? Yet we believe that the pamphlet before us is the only exposure of the system which has found its way through the press to the English public. We hope it will be widely circulated, and followed by others in increasing numbers, till the evil is at an end, and the disgrace wiped away.

From the deification of the Ganges, and the supposed efficacy of its waters in cleansing from sin and conferring future bliss, it is the custom of the Hindoos to carry the sick and dying to breathe their last on the sacred shores. The suffering caused by this custom is dreadful enough when those supposed to be dying are really in a hopeless state; but the evil is aggravated to an extent which it is fearful to contemplate when, as is frequently the case, the aged, the helpless, and the sick, who might be restored by proper means, are destroyed by exposure to the weather, or actually drowned by the undue zeal, the carelessness or cruelty, of their relatives. It is scarcely credible that so horrible an abuse of a superstitious custom should be allowed to exist in the presence of European residents, and the vicinity of magistrates, who have, in this case, nothing to do but to interpose for the preservation of life, without interfering with any Hindoo law. What shall we think of that spirit of religious toleration which allows the young and strong, as soon as disease attacks them, to be carried down to the water's edge, and there stifled with mud, or maddened by the burning sun, or left at *low water mark* as night comes on? What shall we think of the liberal humanity of magistrates, which, rather than meddle with a native custom, would stand

by and see a struggling and imploring victim, whose health might be restored by a few hours' care, placed breast-high in the advancing tide, and overwhelmed with slime and water till his feeble cries are silenced for ever? Such scenes are daily witnessed by those who pass the Ghauts, or flights of steps which lead down to the Ganges. We are told that

"The Brahmuns can, as may serve their interest, devote any sick branch of a family to death; and incredible numbers are destroyed by this bloody superstition. A gentleman told me, as he passed a place called Culna, a little above Calcutta, that he saw a set of Brahmuns pushing a youth, of about eighteen years of age, into the water; and as they were performing their work of suffocation with mud, he called on them to desist. They answered calmly, 'It is our custom—It is our custom. He cannot live; our god says he must die.'"—Ghaut Murders, p. 7.

To detail the facts of these Ghaut murders, and to remonstrate against the apathy which allows their perpetration, is the object of Mr. Peggs' third pamphlet. We hope that the dreadful truth of his statements, and the force of his remonstrances, will awaken a multitude of readers to consider what ought to be done, and how much it is in the power of individuals to effect.

It is clear that, however scrupulous the British Government in India may be about interfering with native laws and ceremonies, it is bound to protect the lives and property which are not declared to be forfeited by those laws and ceremonies. If widows are sacrificed otherwise than voluntarily, if the ignorant worshipers of Juggernaut are seduced to suffering and death by artifice which is authorized instead of prevented; if religious rites afford a pretext only for foul murders on the banks of the Ganges, the blood of all these victims is on the head of those who have broken their promises of justice and protection. The native subjects have as strong a claim on the Government for the protection of life as the Europeans; and their being unable to urge their claim, renders it the duty of their happier brethren to do it for them. It should be done without delay; and it should be done efficiently. Of individual protests and solitary remonstrances there have been many; and they have proved nearly useless. It is time to try what can be done by the united voices of thousands; by protests from the whole community; by remonstrances from Christians of every denomination.

That millions of our brethren of mankind should be sunk in a barbarous superstition, addicted to rites of impurity, degraded to the lowest rank of rational beings, is an evil which may be borne, because it *must* be borne, till time and benevolent exertions have wrought those intellectual and moral changes which legislation can never effect. But the sacrifice of life and the accumulation of misery which might be prevented by law, are not to be tolerated by any who can assist in abolishing the evil. Juggernaut must still be a god, his temple must yet be thronged, the Ganges must still be esteemed holy, till the darkness which can be suddenly dispelled by no human fiat, shall have fled away: but the law of temporal life and liberty is in our hands; and how shall we answer for our negligence in delaying to administer its blessings? When we repose in the sanctity of our Sabbaths, and feel what are the peculiar privileges of our Christian faith, we can do little more than pray for the extension of those privileges to our heathen brethren, and look forward hopefully to the hour when the light which is yet scarcely dawning shall stream afar over their lands. Our utmost exertions to hasten that hour are due, but should be used with as much patience as zeal. But when we look on the institutions of our happier country, and

contrast them with the abuses of India ; when, at the same time, we believe that the worst of those abuses may be suppressed by one word from the legislative, one act of the executive power, what can excuse us from petitioning that that word may be spoken, and that act enforced ? The present is the time when such an effort ought to be made. Now, when the interest of the United Kingdom is awakened on the subject of the commercial regulations of India ; when a wise and humane Governor-General is inviting information respecting the best modes of promoting the prosperity of his millions of subjects ; when the ear of Parliament is open to all communications respecting our Eastern possessions ; when the whole nation is anticipating a change in our administration there,—now is the time to petition that our sway may be rendered more merciful, our regulations more prudent, the fulfilment of our engagements more faithful. If we approve the aids which our benevolent institutions afford to the sick, if we value our domestic security and peace, the repose of our death-beds, the sanctity of our Sabbaths, we are bound to afford those aids, to confer that security, to ensure that sanctity and repose, to our heathen brethren, as far as it rests with individual or united effort to do so. It matters not that we are separated by half the globe from the objects of our sympathy. True charity has the power of annihilating space ; and even now an atmosphere of kindly sympathy surrounds the world through which every pulse may vibrate, and the faintest echo be reverberated. Kindly spirits exist in India, as in every other clime, which are ready to respond to every wish which may be uttered here, and anxious to accelerate every movement which may be here begun. But the utterance and the movement must be begun in our land. The season has arrived : let it not pass away unobserved and unimproved.

We have no room for more than a reference to the two remaining tracts. One contains some “*Humane Hints for the Melioration of the State of Society in British India :*” the other is an “*Appeal to the Society of Friends for their Co-operation in promoting Christianity in India.*” The latter originated in a request made to the author by a member of the Society of Friends, to furnish him with information respecting the circulation of the Scriptures and of tracts in India, the establishment of schools, and the success of missions. For the facts, we must refer our readers to the work itself, as also for the consideration of Mr. Peggs’ suggestions respecting the new regulations which might promote the salubrity of the climate of Calcutta, lessen the difficulty of obtaining medicines in seasons of great sickness, facilitate the establishment of dispensaries at the civil and military stations, and effect many other desirable objects. For the zeal and industry by which this gentleman has been enabled to lay before the public so large a body of important facts, and for the benevolence with which he has long laboured to redress the miseries of the heathen population in India, his Christian brethren of every denomination must feel deeply indebted to him. We hope that his exertions will result in success ; and that his appeal to the natural sympathies and benevolent principles of his countrymen will not be unheard or disregarded.

NOTES ON PASSAGES OF SCRIPTURE.

— rudem
Tu doce, præferque lucem, scita mediter ut tua

BUCHANAN.

Ps. xxxix. 4, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

This is a better rendering of the verse than what occurs in the Psalter of the Book of Common Prayer, "— let me know mine end, and the number of my days, that I may be certified how long I have to live." The writer does not ask for a knowledge of the specific number of the years of his mortal being, the actual term of his individual life: his prayer is for a practical acquaintance with the limits of human life generally, with its average duration; a knowledge this not unattainable, and highly essential and important! See Ps. xc. 10, where we have the parallel and explanatory passage.*

Ps. xlix. 14, "— Death shall feed on them."

It should be, "Death shall tend them:" i. e. as a *shepherd* tends his flock. So in the LXX., *θανατος ποιμαίνει αὐτοὺς*; and this use of the verb is agreeable to its signification in Ezek. xxxiv. 2.† Mendelssohn gives no very dissimilar rendering, *Sie triebt der Tod*—"Death drives them on." The writer's idea, that of *pastoral* government and care, is retained, too, in Merrick's translation and paraphrase:

"— Death, within the vaulted rock,
Stern Shepherd, guards the slumbering flock."

Eccles. xi. 9, "Rejoice, &c., — but know thou, that for all these things God will bring thee into judgment."

Commentators differ from each other as to the exact import of this address: some take the former part of it to be *ironical*—a "caustic apostrophe;"‡ some deem it an admission that the young may indulge in certain pleasures, if they indulge in them with moderation, and under a sense of their moral responsibility. I have always thought the passage an example of dignified *irony*; because I recollect no texts of Scripture, where *to walk in the way of our hearts, and in the sight of our eyes*, has a favourable signification.

Matt. xi. 18, "John came neither eating nor drinking."

This is one of numerous passages, which, if received only according to the sound of the words, and without comparison and inquiry, would exhibit an absurd statement, and provoke the sneers of the half-thinking. If we advert to the Hebrew idiom, no difficulty will exist. The phrase is elliptical: Isaiah xxii. 13. Something must be supplied; namely, "eating *bread* and drinking *wine*"—and in the parallel text, Luke vii. 33, we have the complete form. Perhaps the Baptist's food, in the desert, consisted principally of vegetables. That his life was, for some time, retired, and rather ascetic, is certain. On this account, they who were disaffected to his office, spoke of his being under the influence of melancholy madness. Jesus Christ, on the contrary, because he mixed with mankind, for their instruc-

* Jortin's Sermons, Vol. III. No. vii.

† Mon. Repos. Vol. XXI. p. 450.

‡ Hurd's Sermons at Lincoln's Inn, (1785,) Vol. II. p. 243.

tion and advantage, was accused of excess in social pleasures, and of a love of conviviality. His address to the multitude, on these subjects, is a perspicuous illustration of the phraseology on which I am remarking. It should be added that Col. ii. 16, in Newcome's translation, serves to elucidate the clause in Matthew.—Christianity prescribes *temperance* in all our secular enjoyments, without enjoining *abstinence*.

2 Cor. xi. 25, "— a night and a day I have been in the deep."

Paley supposes, [Hor. Paul., in loc.,] "in an open boat." The supposition is admissible. But I judge it still more likely that the apostle here speaks of his being "on a raft;" a situation of greater peril and inconvenience. On the sea-coast in the vicinity of Tarsus, and in times when the art of navigation was so imperfectly understood, this specific kind of danger would be experienced by the indefatigable missionary.

Gal. iv. 10, 11, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."

A presumption of the strongest nature that the Epistle to the Galatians was written before the destruction of Jerusalem, and by an author in the circumstances of Paul! But this is not the only use to which the passage may fairly be applied.

How different is Christianity from Judaism! Not indeed as to its evidences, its author, and the object of worship that it holds forth, but in respect of its spirituality! Sabbaths, new moons, fasts, years of Jubilee, make no part of the dispensation of the gospel. My meaning is, that Jesus Christ and his apostles demand from us no such observances, as belonging to the religion which they promulgated. Instrumental duties, it is true, will never be slighted by any well-informed and consistent follower of our Saviour: Judaical seasons and ceremonies, however, such a disciple of him will not countenance. Theories and systems which pass for Christianity, should be estimated by this test: many of them are manifestly Jewish; exhibiting the genius of the ceremonial law rather than that of Christ's religion.

2 Tim. iii. 6, "— silly women."

The term in the original is remarkable, *γυναικαρις*. I know not that our own language possesses any corresponding diminutive. Such a diminutive, nevertheless, we find in some of the continental languages, as well as in the Latin word *muliercula*.* The French Genevan Translation, of the date of 1747, employs in this passage the expressive noun *femmelettes*, which I recollect to have seen in Montaigne's Essays: in the last Fr. Gen. N. T. it is not retained. Luther has *weiblein*, and Diodati, *donnicciuole*. The classical and theological student should be referred to Wakefield's Transl., in loc., and to his *Silva Critica*, Pt. i. § liii.: that ingenious writer says, "Hoc nomine designat apostolus homunciones levibus animis, pravos, et sine sensu judicioque; qui malorum hominum artificiis se ludificari temere patiuntur: *Ἀχαιοὶ*, scilicet, *οὐκ ἐπ' Ἀχαιοὺς*—Vere *Phrygios*, neque enim *Phrygas*: ut cum summis poetis loquar." Newcome and the Editors of the Impr. Vers. have "weak women;" and this perhaps is the most admissible English rendering.

Heb. vi. 20, "— whither the forerunner is for us entered, even Jesus."

In this passage of the New Testament, and in no other, Jesus Christ has been styled "the forerunner" [*προδρομος*] of his disciples. Yet the character is real and momentous, and the figure eminently impressive and animating. Our risen, ascended, and exalted Lord, has passed into the hea-

* Vulgate.

vens for us [Heb. iv. 14]: the pledge, the example of the future immortal glory of his faithful servants. I think, with Schleusner, [in verb.,] that the image is general in this verse: it may be illustrated by John xiv. 2. In some other parts of the epistle we read allusions to that branch of the High Priest's office and privilege which consisted in his going annually within the vail.

Scriptural views of the person of Jesus Christ, enable us to meditate with special advantage and delight on the words, "whither the forerunner," &c. Behold Him as unreservedly the *man* whom God hath ordained, and anointed with the oil of gladness above his fellows, and you discern and feel your own interest in his resurrection, triumphs, and return.

N.

THE WATCHMAN.

No. X.

"Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night." Isaiah xxi. 11, 12.

THE statements which we made in our last number, contrasted with the religious spirit of the day, seem to lead to the conclusion, that Unitarians, however far they are advanced beyond their fellow-christians in the principles of their creed, are behind them, and the times in which they live, in activity and energy. Within the last fifty years Christianity has assumed in these kingdoms an attitude both novel and interesting. Wesley and Whitfield gave the impulse, and by degrees Christians of almost every denomination followed in their train. Long had the clergy lain recumbent; bishops and rectors ate, drank, and were merry. The lights that had shone in the Church and amongst the Dissenters—many of them were of rare excellence—shone on a comparatively narrow circle, and, to too great an extent, exclusively on those who, of their own accord, came within the range of their illuminations. While beyond these favoured spots, this land of Goshen, there prevailed darkness that might be felt, and wickedness the most revolting. But a voice was heard crying in the wilderness—Christianity assumed an invasive attitude. An attack was made on the powers of darkness, first from one quarter, and then from many. Holy men of God went forth preaching repentance and forgiveness of sins; they traversed the land in the length and the breadth thereof, and carried the sounds of the gospel to thousands who were dead in trespasses and sins. Then the style of preaching underwent a material change. Ministers, both those who itinerated and those who were stationary, adopted those plans which seemed most suitable to win souls to Christ. Their addresses, in consequence, delivered as to language without premeditation, breathed an earnest, tender, affectionate, and awakening tone, which was no less efficacious than it was novel. Preachers once more seemed the ambassadors of Christ, beseeching their hearers in Christ's stead to be reconciled to God. Awfully impressed with the exceeding sinfulness of sin, they spoke to their fellow-sinners as to dying men, in the most perilous condition. The spirit of holy zeal spread in every direction. The people caught it from the preacher, one church from another, till the sacred contagion pervaded the kingdom, and there was seen a general rising against the powers of darkness. But Unitarians have

not moved forward with the general mass. They have stood in the old paths. Their preaching, their spirit, and their plans, in consequence, wear the form of fifty years since. In some instances, we do not deny, they have kept pace with the spirit of the age, but not as a body. A natural consequence of their having an antique appearance has been, that they have been devoid of attractions for the religionists of the day, and have therefore remained, to so great an extent, stationary, while other professors have increased in proportion to the increase of the population. A chief cause of this stand-still, on the part of the Unitarian body, is, we apprehend, to be found in the extravagances which have unhappily attended the religious exertions of the last few years. The false doctrine that eternal woe assuredly awaited all those who were not converted to God, and the shocking tenet that assurance, even in the dying hour, was a certain proof of being in a state of salvation, however abandoned might have been the previous tenor of the life, contributed mainly both to kindle the enthusiasm which prevailed with preachers, the readiness of the people to yield their hearts captive to its sway, and to alienate and keep aloof the better-informed Unitarian Christian. Nor are we without fear that diversities of doctrine, in other points, may have prevented Unitarians from sympathizing with the zeal of their fellow-disciples. Because they differed from us in belief, and were therefore, as we thought, wrong in that particular, they have been regarded, perhaps, too often as wrong all over. Instead of a spirit of assimilation, there has been in consequence a spirit of repulsion between us and them. Nor has this spirit been diminished by the shameful way in which they have misrepresented our tenets and our characters, and kept apart from us as from men infected with a contagious and fatal disease. But more than all these things, the extravagance of which, in their popular exertions, the orthodox have been guilty, have prevented Unitarians from feeling in unison with them, and acting, if not in their society, yet in their spirit. With all their laudable qualities, they have gone into grievous extremes. There has been too much over-doing amongst them. The language of devotion has been abused, the language of Scripture sadly perverted; and both, it would appear, have been lightly used, became hackneyed, and, in some instances, conjoined with cant. Some of the most beautiful and heart-stirring passages of the New Testament have been made the watch-words of a party, and appropriated from the generality in which the writers left them, to stand as the representatives of the absurd articles of human creeds. Unitarians have, therefore, felt themselves constrained, in order that they might not utter a false sound, to deny themselves, in many instances, the use of scriptural language; and, to prevent unpleasant and unfavourable associations, to avoid other phrases which, however appropriate in themselves, had been misused and perverted. Their style of preaching and writing in consequence suffered a material loss. There was a want of unction in it—a want of the energy and glow of the scriptural phraseology. And soon the cause that was served by language so perverted and disagreeable, came of itself to be unacceptable and unpopular with us. Whenever Unitarians thought of missionary efforts, immediately there entered the mind the idea of Scripture abused, of coarseness and peculiarity of manner, of mental weakness, of ungoverned zeal, of excess, and of extravagance. This feeling still prevails amongst us, and the first duty we have to perform is to labour for its removal. Let us then consider whether we have made a due allowance for the circumstances in which our orthodox brethren were placed. Their plans must be judged of in reference to the object proposed. The object proposed was not to nourish the flame of

piety in men of refined and cultivated minds, but to awaken the poor, the ignorant, and the depraved, to a sense of their actual danger, and to an earnest seeking for the way of salvation. Viewed in this light, the exertions of our brethren will lose much that is unsightly. Nay, they will assume to the rightly constituted mind a pleasing aspect, as being well fitted to answer the end in view. This evidently is the only light in which they ought to be regarded ; and we think it of importance that Unitarians should be led to consider all public exertions, both amongst their own body as well as others, more than they have done, as designed, not to benefit or gratify the few, but to arouse and direct the many.

It also deserves consideration that the plans which have been pursued, however more or less objectionable to refined minds, have in fact proved efficient. That good, incalculable good, has been done by our orthodox brethren, admits, it appears to the writer, of no possible question. More good, perhaps, has resulted from the plans actually pursued, than from others which might to us appear in every way praiseworthy. But when we praise or blame on this topic, we are to ask ourselves what standard is present to our minds. Too often, there is reason to fear, we have thought rather of what would benefit ourselves, than what would benefit others. But such a state of mind shews at least inconsideration. Though in essential features all minds are constituted alike, and though there are feelings common to every human being, yet experience proves that the ways to the human heart are as numerous as the individuals of our race. At all events, between the educated and the uneducated there is a broad and clear line of distinction. Different in the circumstances through which they have gone, they are different in their feelings, their tastes, and must consequently be approached by difference of appeal. In other matters this is too clear to require elucidation. The sounds and colours that delight the rustic are offensive to the polished mind : the style that will sway the heart of the artizan, will fill the scholar with disgust. What wonder, then, if the subdued emotions of a concio ad clerum, or the gentle accents of a church dignitary, should, instead of arousing the people, lull them into slumber and forgetfulness ? All their emotions are intense. Their every-day language, like that of all uncultivated natures, is full of hyperbole and metaphor. Hence the lofty tone of the language of scripture touches their souls with congenial and awakening emotions ; and so, if the ministers of Christ are to get their ear and win their heart, they must speak in their language and be moved by their feelings. Such has been the prevalent tone among our orthodox friends, and *therefore* has their success been so large. In many instances, their very want of what we consider essential, (and in general rightly so,) their want of education, has increased their power over the hearts of their audiences. Education in all instances tends to subdue and restrain the emotions, and in general they feel the strongest (we do not say the purest) who have undergone no process of refinement.

If, then, it is found that the very things at which we have stumbled are those by which, to a great extent, the good which all must acknowledge, has been effected ; if even what has seemed to us excess and extravagance, has been the means of rescuing thousands from the error of their ways, we put it to our Unitarian brethren whether it is not their duty to strive to look, not with alienation, but with complacency, upon the past and the present exertions of the religious world. Of course we speak in general terms. After all the allowance we may make, errors both serious and numerous will remain. This, however, is only saying that the orthodox are fallible men.

But blame these errors as you will, still the general spirit of the exertions made deserves high commendation, and claims our sympathy. If so, then Unitarians ought no longer to remain in the rear of the Christian phalanx. They ought to advance so as to keep pace with their fellow-christians. They ought to catch the spirit of the day, inviting, not repulsing, its inspirations. Their views of the nature of the popular exertions ought to be modified. Good they should call that which does good, and mark with their approval and follow with their imitation, perhaps, the only effectual way of promoting the immortal welfare of the people.

We would also submit to them on this same topic, that the associations which they have connected with popular exertions regard, not the cause itself, but merely the manner in which it has been served. Let the utmost extravagance have attended missionary exertions in any given instance, still this does not affect in any way the duty under which every Christian lies to seek the welfare of his fellow-men. Nay, if a good cause has been badly served, this is a reason rather for activity than indifference. Let us bear in mind, then, that the associations we have with popular exertions are casual, not of necessity attaching to the great work of Christian benevolence. However well founded they are, the voice of duty requires us to rise above them—to view the great work of evangelizing our neighbourhoods as the gospel and the natural feelings of our own hearts set it before us, and not through the perverted medium of sectarian feeling, of orthodox creeds, or evangelical intolerance.

Let us, then, consider what claims the gospel makes to our exertions for the benefit of our fellow-creatures. And when we speak of the gospel, we understand it to consist both of doctrines to be believed and duties to be done. A distinguishing feature of the Christian religion is to be found in the extension of its benevolent regards from the few to the many. Heathen philosophers may have limited their influence to the academy or the porch, but Christ broke down all barriers; he spoke to the people; he went about doing good and preaching the word; he appealed to the fact of the poor having the gospel preached to them, as a satisfactory proof of his being sent of God. There never was a system which was so general in its regards, which bore so invasive a character, as Christianity in its earliest days. What is the commission which Christ gave to the twelve, to the seventy, to his disciples at large prior to his ascension, but a commission to go and preach the gospel to their neighbourhoods, to every creature? And how was this command obeyed? What city or shore was there which the feet of the apostles did not tread, to make known the unsearchable riches of Christ? Unlike their degenerate successors, they did not wait till men inquired; they did not station themselves in one spot, and leave all beyond their little circle in ignorance and sin; they did not lie inertly down, and look for the workings of Providence, and the gradual diffusion of their cherished principles. No; they went forth into near and distant lands, disregarding perils, persecution, and death, to bear their testimony to the truth of the gospel, and to overthrow the strong holds of heathen abominations. They were missionaries. Like Jesus, they breathed the missionary spirit and did the missionary's work. There were no *incumbents* in the church in those days. Every preacher was a missionary, going about doing good, sent, and glorying in his office, to proclaim the acceptable year of the Lord. We are sure, therefore, that the spirit of missions is the spirit of Christ and of Christianity. We are sure that, till the kingdom of heaven is come in every heart, it is

the duty of every Christian to be a missionary, to go and carry the gospel to his neighbour, to go as far as circumstances permit preaching peace by Jesus Christ. That Christian is, to say the least, deficient in an essential element of the Christian character, who is not a missionary; and pre-eminently that minister serves badly his Master's cause who is hostile to the cause of missions. We are not now speaking of exertions in foreign lands. Home missions are abundantly wanted in every part of our kingdom—men who, feeling the value of truth and the power of godliness, should be instant in season and out of season, instructing the young, warning the prodigal, visiting the orphan and the widow, stimulating inquiry, awakening attention to the claims of truth, going to the homes of the poor and with tenderheartedness and sincerity telling them of the great salvation, and inviting them to accept the gracious offers of their Father.

Another leading feature of Christianity is seen in the earnest concern which it manifests for the immortal welfare of man. This concern is manifest in every page of the New Testament. How strongly, how fervently, did it burn in the soul of Jesus! Thus on one occasion he expressed his emotions: "O that thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! But now they are hid from thy eyes." The great object, in fact, of his mission was to seek and to save that which was lost; the great inducement which led him to all his privations and sufferings, was the tender interest which he felt for the welfare of man. For us he lived, for us he suffered, for us he died. He became the Saviour of the world, because he pitied its lost condition. He died that we might live, because he knew that it profiteth a man nothing though he gain the whole world and lose his own soul. Should we not strive to feel as he felt—to have the same concern, the same pity, the same estimate of the worth of the soul, as he had, and to make at least some efforts to save it from sin and suffering?—Let us put a case fairly before us of a human being left to the misery of a wicked heart, rising up to corrupt a whole family—his own offspring. Let us think how all the emotions of the inmates of that family, which in their natural condition would have been each replete with happiness, are perverted and made the sources of constant trouble and torment; how that their home, which ought to be the nursery of virtue and the resting-place of affection, is converted into a scene of strife, agitation, and sin; how husband rises up against wife, and child against parent, and a man's worst foes are those of his own house; and then, following up the consequences of this pitiable state, reflect on the wrath, tribulation, and anguish, which assuredly await each of these unhappy creatures—viewing the constant succession of sin and suffering through each period of their existence; and how can we, if there breathes aught of the spirit of Christ in our heart, if mere humanity e'er touched our breast, hesitate a moment that it is our duty to exert a remedial influence, or fail to experience inexpressible delight in rescuing a fellow-creature, a father, a family, from present and from future misery? No; he that follows Christ will pity sinners, and labour for their reformation. He will not be content to do justly, but he will love mercy also; he will not be content to wait for, he will seek, occasions of leading men to God. Freely of the gospel he has received; freely he will give.

The true Christian has a constant sympathy with the spirit of the gospel. The objects which it pursues are his objects; his desires, his affections, his aversions, are the same as those of his Lord. He is one with Christ and one

with God by an unity of will and of effort. To save sinners is represented in word and in deed as the great work of God, of Christ, and of apostles. The highest and the most holy energies are engaged in the enterprize—engaged with an earnestness and a tenderness, with an ardour of devotement and a constancy of endeavour, that are truly sublime. What condescension in the Deity, what benignity in his Son, what sacrifices in his messengers, do we there read of! Religion as beheld in the New Testament is no light thing—"it is your life." However low may be our estimate of the value of the soul, the whole world is no measure of it in the judgment of our Lord. "For what is a man profited if he gain the whole world and lose his own soul?" Nor less is its value in the sight of the Creator. To form the human soul, to make it a free, active agent, choosing and pursuing good, desirous and capable of everlasting happiness—to form and save the soul, he made the world, the retinue of the heavens, the furniture of the earth, the frame of the body; he appointed the relations and discipline of life, he sent his well-beloved Son, and yielded him up even unto death. All things, says the apostle to his converts—all things are yours; because all things, the whole furniture and discipline of the school in which man is placed, works together for our good, and contributes to build up the noblest work of God, the soul of man. Must not that, then, be inexpressibly valuable which God himself so estimates as to create the world for its nursery, and the infinitude of objects therein for its instructors? What, therefore, ought to be our estimate of the soul's value? What God hath cleansed, shall we call that common or unclean? What he hath esteemed, shall we disesteem? What he created the world and gave his Son to form and bless, shall we neglect? Let us not so far lose the spirit of the Gospel. All other things are as the light dust of the balance in comparison of the human soul. Let us then remember that the true Christian has a constant sympathy with the spirit of the gospel.

Whatever may have been the doctrine of heathen philosophers, whatever may now be the doctrine of the world on this subject, beneficence with the Christian is not optional, but obligatory. To do good is with him a law equally binding as to be good. Christ has in his code changed that which was aforetime voluntary, into a matter of obligation. He requires each of his followers, in imitation of himself, to advance the interests of his fellow-men, and he represents the awards of the final judgment as taking place according as each man had used or neglected the talent entrusted to him. Among the considerations by which the duty of beneficence is enforced on Christians, that is amongst the most interesting and constraining which is derived from considering the mercy and grace which each has received of God through Christ. If we have received mercy, we ought to shew mercy; if we are in the way of salvation, we ought to lead others into the same paths. It is the least we can do for mercy and grace unmerited and often despised. In exercising our gifts we shall augment, not waste them. And this is a fact which merits peculiar notice.

*Homo qui erranti comiter monstrat viam
Quasi lumen de suo lumine accendat, facit
Nihilominus ipsi luceat cum illi accenderit.*

Our own piety is not extinguished by kindling another's. Like the widow's cruise of oil and barrel of meal, it wastes not, however used. On the contrary, it grows the more, the more it imparts. For so strong are the inducements to beneficence which the Creator has planted in our frame, that the

more good we do, the more good and the more happy we are. And amidst the pleasures of life, there is scarcely one that affords so delightful and lasting a satisfaction as that derived from a consciousness of having benefited a fellow-creature. But when the benefit conferred affects not merely his mortal, but his immortal part; when in time it will make him comfortable, in eternity happy; when it will affect him in his heart, in his home, in his public walks and character, in his influence, in his children; when unborn generations will share the good, and the frame of society be meliorated thereby; when the full amount of blessing which it has occasioned, the future state only can disclose, and eternity only can measure,—then, surely, the consciousness of having saved but one soul is enough to impart joy unspeakable and full of glory. Yes, to work together with God is not a duty merely—it is a privilege, it is a delight—it is a delight which will grow for ever, as the happy effects of such labours of love unfold themselves in this and the future world. Unhappy men that know nothing of this pleasure; who live and die with their thoughts and affections concentrated all in self; who have never at the close of a day reflected on its scenes in the pleasing hope that some prejudice might in a fellow-being's mind have been removed, some evil habit shaken, some grief assuaged, some hope confirmed, some joy inspired. And occasionally to enjoy the happy frame of mind which such thoughts occasion, is an overpayment of happiness for exertions made, and obstructions conquered, and exertions, as, alas! they too often are, unproductive.

There is but one more feature of the gospel to which we shall now allude. The gospel professes to be “the truth,” to be emphatically that system which is best calculated to bring about the great moral purposes of the Creator. Jesus himself is “the life,” because he is “the way” and “the truth.” No warrant can be found in the New Testament for treating with indifference the progress of the whole or any part of the gospel. The religion of Jesus is there held forth as a treasure of inestimable value; yes, and, in a certain sense, of indispensable necessity to the salvation of men. It is not pretended that it teaches that those who believe not the gospel will eternally perish. But it does set forth, and reason warrants the declaration, that without it the soul may be lost—lost to goodness, lost to happiness; though not, we would hope, lost beyond the reach of God's mercy, yet lost in this and in the future state. And in unison with this, it is abundantly evident that on the reception of the gospel depends the perfection of human character. To be greatly good or greatly happy without it, seems impossible. No other system approaches to it in fitness to call out the powers of the human breast, and raise man to the height of excellence which he has the capacity of attaining. While in proportion as its hold on the heart becomes weak, so does the character fall and the happiness decrease. Now, its power over the soul may be weakened by corruptions attaching to itself, as well as by wickedness in man. Hence arises the necessity of bringing the gospel to bear upon the soul in the same state of purity as that in which it was revealed by Jesus, and promulgated by apostles. Except this be the case, it is not “the truth,” it is not the gospel, but human devices, that seek the dominion of the heart. But it may be asked, How am I to know that the gospel, as I hold it, is the gospel as revealed by Jesus? You believe that the principles you hold are the principles of Christianity, or you would not entertain them. They are the result of your inquiries; they command the assent of your mind. Here, then, is your warrant to diffuse them: and

more, in your belief is involved an obligation ; a constraint is laid upon you to teach others what has been imparted to you. "Woe is me," said the Apostle, "if I preach not the gospel." And even though you may not possess "the truth" in the sentiments which you have adopted, yet the communication of it, leading to comparison with other principles, and to collision with other minds, may conduce to the discovery and extension of right apprehensions ; whereas if every one had pleaded the difficulty you plead, there never could have been any discussion, and consequently truth would have remained unknown. And thus the human race, from the fear that they possessed not the truth, would for ever have deprived themselves of its blessings. On the contrary, the fearless yet candid advocacy of private opinions, has led to the furtherance of knowledge and the promotion of happiness ; and perseverance in the fearless yet candid advocacy of *our* private opinions, is the only method by which "the truth" can obtain its predicted prevalence, and the evils with which the world, in its present condition, is marred, can be effectually removed. It seems, then, that the voice of the gospel calls upon us to labour both for the furtherance of truth, and for the furtherance of righteousness. The two ought never to be disjoined ; they are united in the gospel ; they ought to be united in our apprehensions, in our language, in our affections, in our endeavours. The distinction of speculative and practical principles may exist in common phraseology—it exists not in the Testament ; may serve to point a tirade against popular exertions, but cannot advance the real interests of man. The truth only can make man free ; the whole truth, and nothing but the truth ; and he can know or feel but little of his creed who does not value his principles as a Unitarian Christian above all price. What is the meaning of that disparagement of Unitarianism which one so often meets with even from men that ought to know and speak better ? Unitarianism is to them "the truth ;" do they undervalue that ? It is the religion of Jesus ; ought that to be lightly thought and lightly spoken of ? But they would reply, "We value most highly his precepts and his example ; we do not like controversy." And why not his doctrines too ? Is Christ divided ? Does the New Testament permit you to take what you please, and to leave what you please ? We iterate, Christ is "the life," because he is the truth ; and without the truth you cannot be, no man can be, thoroughly "free." But of all errors, that appears to us among the greatest which represents Unitarianism as a system of speculations. It is no such thing. There is no tenet in it which is not intimately connected with practice, otherwise it could not be the gospel ; and for ourselves we venerate it chiefly because of its immediate bearing on the heart and life. The unity of God is essential to his paternity, and the paternity of the Creator is the creature's best solace and support, whilst it tends more than any other sentiment to unite men together in the bonds of a common brotherhood. But we must not cite instances to prove the assertion that the doctrines of Unitarianism are intimately blended with piety and benevolence. Those who have realized the former, will shew forth the latter, and know of a truth that it is a doctrine according to godliness. And we will add, that a full perception of the blessings conferred by Unitarian sentiments will prompt the desire to spread their influence. This full perception can, perhaps, be hardly felt except by those who have been redeemed from the galling thralldom of some of the denominations which prevail around us. But let a man have fully felt what Calvinism teaches to be true, or have had a father or a brother worn down by anxiety, and brought to wish himself a brute rather than a man by reason of its heart-

appalling doctrines, and he will then know what is meant by "the glorious liberty of the sons of God." Sweet as the light and warmth of day to the long-incarcerated prisoner, sweet as health and vigour to him who has suffered days and months of sickness and vanity, sweet as peace and joy to the disconsolate and anxious breast, is the change from the gloomy and terrifying doctrines of genuine Calvinism, to the mild and affectionate and cheering accents of the Son of God. And even without this painful experience, some conception may be formed of the comparative value of truth and error, by attention to the doctrines of the day, as set forth in the pulpits of our orthodox brethren, and more especially of those who are truly Calvinistic. We are supplied with, though at present we have not room for, illustrations of this assertion. But we have often thought, when engaged either in hearing or reading the revolting representations that prevail of the character of God and the destiny of man, that if our Unitarian brethren who set their face against popular exertions were but to hear and read such things for themselves, their benevolence would prove too strong for their caution, and impel them to encourage and originate the means of enlightening the mind and consoling the heart of their fellow-christians. And, again, we have thought that the wonder is not that there are so many, but that there are so few unbelievers; for we frankly say, we see not how a man of common intelligence can believe what is delivered from many pulpits, and for ourselves we are sure that had we never known Unitarianism, we should have rejected the Christian name. In saying this, we give utterance to the sentiment of hundreds of those who now joy in God, through the Lord Jesus Christ. And thousands might, we doubt not, have been rescued from the gloomy and uncomfortable regions of scepticism; had the unadulterated gospel of Christ been laid before them; and it is still in the power of Unitarians to save others from the same melancholy fate, if they will prove true to their obligations. What stronger obligations can any one lie under than those we have now set forth? In addition to all the powerful claims of the gospel, we are called to feel the claims which lie upon reformers, and upon those who may, and who only effectually can, vindicate the truth of Jesus, and arrest the march of infidelity. We are not without examples, bright and noble examples, and prompters in our own communion. There have been men bearing our name who counted all things but dung and dross, that they might win and honour Christ. Have we not read of what a Biddle, an Emlyn, a Priestley, and a Lindsey, did and suffered for the cause of truth? Faithful were they in their day, doing the duties thereof. To them it belonged to bring forth the pearl of great price from beneath the rubbish by which it was hidden. Did they shrink from their duty? Was it easy of performance? What they discovered, we, in the order of Providence, are called upon to hold up to the world. Shall we prove unworthy successors of these excellent of the earth? They were required to be in the study, we in the pulpit; they in private, we in public; they to search, we to promulgate. Here is our duty; and except we perform it, every word of eulogy we give to their memories is a word bringing disgrace upon ourselves. There were giants in the earth in those days. But if we have not equal strength with them, we have an easier task. We have only to apply what they discovered. Theirs was the work of the intellect, ours of the heart. Pre-eminent talents were essential to them, we want chiefly a benevolent disposition. Let us not then with a lighter—yes, and a pleasanter task, and in happier times, fail to carry forward the work they commenced.

But it will be said the work is going on. A gradual change is taking

place in the creeds of other Christians. Granted; but this consideration affects not one jot our duties. We ought, therefore, to thank God and take courage. To spread a purer belief is not the only work we have to do. We have also to spread the spirit and power of the gospel; we have to root out sin, and to plant instead piety and goodness. And until the agents that are employed are adequate to effect all of this nature that is required, not one who is called by the name of Christ is at liberty to refuse to labour in his Master's vineyard. Alas! after all the exertions that have been made, there is but too large a mass of iniquity entirely beyond the reach of all Christian influences. Crime increases with the increase of the population, and in every district of the country there are but too many who claim the sympathy and aid of every Christian.

But however much the opinions of our fellow-christians may be undergoing modification, we cannot, we confess, see how this is a reason for lukewarmness on our parts. If they have approached somewhat to the word of God, this would seem rather the offer of Providence to work together with us, an invitation to avail ourselves of a favourable opportunity. Or are we to conclude that because the spirit of the day, and the progression of events, are in our favour, that, therefore, we are exonerated from all exertion? On no other subject should we reason in this manner. It was "in the fulness of time" that the Almighty made Christianity known. A favourable state of the world should not arrest, but prompt, efforts for the welfare of man. Besides, what is the cause of this modification? Before the day of Socinus and that of Priestley, centuries had passed away, and creeds went on continually growing more absurd and lengthy. But when they had kindled the light, it gradually spread its beams through the church, to some in less, to some in greater number. Without their labours, then, the work could not have been begun; how can it be terminated without ours? The notion we are combating goes to destroy the very means by which the change recorded has taken place. And well may we be assured, that except we hold up the light that has been kindled, transmitting the torch from hand to hand, and from age to age, augmenting the volume of its light and the sphere of its influence, darkness will soon regain its former empire—each succeeding generation becoming more ignorant than the former.

But the respondent may answer, "Truth is mighty and must prevail." True; but not without human agency. "Providence will take care of its interests." Yes; but in its usual manner—by human co-operation. Strange as it may seem, we really fear that these notions prevail to a great extent. Yet even a Heathen fabulist saw and exposed their absurdity, teaching all such reasoners, that if any good is to be effected for the human race, human beings must put their shoulder to the wheel. Where would have been the Reformation if Wickliffe and Luther had contented themselves with relying on Providence? And in what condition would be the temporal concerns of our friends, the respondents, if they folded their arms and wrapped about them their cloaks and called on Providence? There is a good old saying most germane to the present topic, "Providence helps those who help themselves."

And now we must be permitted to turn the favourable aspect which is pleaded against, into an argument in favour of, increased exertion amongst the Unitarian body. That a change for the better has taken place we believe. The actual sentiments of our fellow-christians, though not their professed creeds, are less irrational than they were wont to be. There is a

slight diminution of the bitterness of feeling which once prevailed against us. The Legislature has set us upon a footing of equality with other Dissenters, and we are no longer branded by the law. As Dissenters, we are raised, in common with others, to a less unequal enjoyment of our country's favours. In the recent struggles for liberty, both for ourselves and the Catholics, we have by our conduct risen in the estimation of all liberal men. The spirit of the times is in our favour. Men now dare to think, and in some instances to utter their sentiments. Inquiry is proceeding on every side. Reformation is gradually spreading around us. All the elements of society are fermenting; their quiet is broken; and the result will mainly depend on the faithfulness or unfaithfulness of the enlightened patriot and the well-informed Christian. Let but the present activity of mind have its full development, and the present forms of Christianity cannot endure. Creeds and confessions will crumble away before it. Who shall shew a better way—who shall exhibit a purer faith—who shall set forth Jesus in his unsullied excellence? It is the duty, it ought to be considered the dearest privilege, of Unitarian Christians. And except they rally round the ark of God, it will, it is our belief, be carried away captive; the land will be visited with a season of darkness and coldness in the form of unbelief. Rather let us avail ourselves of this seasonable juncture. The fields are white to harvest, but the labourers are few. All things are ready; let us enter in and possess the land. "But," rejoin the cautious and the timid, "is there not a fear of the body becoming zealous overmuch?" We humbly think not—that no fear can by any possibility be more unfounded. A review of the last thirty years will shew that burning zeal is no essential element in our communion, and if we have been right in the views we have taken of the actual predominance of the intellect over the heart amongst Unitarian Christians at the present moment; if impediments and chills, difficulties and discouragements, exist in any thing like the degree which we have been led to declare they do, the most zealous amongst us need not fear of his zeal overstepping the limits of moderation. We perhaps look upon zeal with rather different eyes than some others. When founded on principle, and constant in its action, and regulated by charity, it bears to us an aspect truly sublime, and the Saviour we love mainly for the righteous and fervent zeal he shewed in his holy and beneficent undertaking. Of one thing, however, we may all rest assured, that without zeal no cause can spread. Such is the uniform testimony of history. All the great moral changes which society has undergone have been effected by the ardour of zeal. What, indeed, is zeal but another word for enthusiasm? and to enthusiasm the world is more indebted than to any other principle of the human soul. The intellect may discover truth, but enthusiasm only can give it prevalence. This is peculiarly true of moral and religious truth. The Apostles succeeded in their benevolent efforts, and the Reformers in theirs, because they were enthusiastic in the cause to which they had devoted themselves. Nor do we think it possible for an impression to be made on the multitude, on a mass so dense and impervious to whatever wears the dress of novelty, without the aid of those lofty, commanding, and irresistible emotions, which are implied in enthusiasm. The rays of the sun, the drops of the rain, fall too gently to arrest their attention; the lightning and the thunderbolt are needful to arouse and penetrate them. And we are persuaded that if, instead of desultory efforts, we arose, as a body, to an attitude of defence and onset against sin and error, penetrated with the deep, earnest, yet tender spirit of the gospel;

arose, not in scattered platoons, maintaining here and there a random and therefore ineffectual fire, but individually and collectively, we could not fail to command attention, to awaken admiration, to reform the heart, and to rectify the creed. It is precisely because we have been, as a body, to a great extent lukewarm, that we are disregarded, nor can we gain the public ear, or win the heart of our fellow-Christians, or be welcomed by the sinful as messengers of the gospel, till we redeem our character, shew our sincerity by our zeal, our benevolence by our efforts, our attachment to Christ by our exhibition of his devoted spirit. We again, therefore, utter the voice of invitation—Whosoever will, let him come. Hundreds there are, we believe, ready to respond to the call—hundreds who need only the encouragement which they ought to receive. We call on those who have it in their power, to give the requisite countenance. We appreciate highly what ministers and wealthy laymen have in parts of the country already done. We are not made to disparage or forget (knowingly) any righteous effort for a cause which is in our minds identified with the cause of truth and the best interests of man. Yet it is but a few worthies, comparatively, that have lent efficient aid, and they will be the first to acknowledge that their exertions have too often been disproportionate to their means and the goodness of the cause. Others we beseech by the love of Christ, and the mercies they have received, and by a regard to the welfare of their neighbourhoods, and the happiness of immortal souls; we beseech them to aid, counsel and direct, to stimulate and sustain, all those who manifest their love of God by their love for man, and their love for man by their love of the gospel, and their love of the gospel by well-sustained efforts for the increase of its prevalence. We beseech such to compare what they have done with what they might do, and from themselves to turn to our body at large, contrasting its actual efficiency with the efficiency of which it is capable.

It is with peculiar interest and concern that we advert to the younger part of our ministers, and to those who are preparing for the sacred duties of Christian pastors. They are the hope of the church. Their habits are not yet fixed; they have not encountered the crosses and chills which may have impaired the zeal of their seniors; the progress of time has not cooled down the warmth of their hearts; the influence of a former age lies as yet lightly upon them; in a word, they bring new minds and young affections into the church. Would to God that they may be enabled to devote all their energies to the great and honourable work of leading men to the God and Father of our Lord Jesus Christ! May none of them, as have but too many of their predecessors, be turned aside by the unconquerable force of circumstances to seek a livelihood and employment for their abilities in pursuits which, however honourable in themselves, have no immediate bearing on the duties of the ministry. We would have them to remember that the state of our churches, and the state of society, is such as to require, not geologists, not antiquarians, not scholars, not mathematicians, not schoolmasters; but preachers and pastors, eloquent men and mighty in the Scriptures, men pervaded by one desire, that of reconciling man to God, and advancing the kingdom of Christ.

Turning from those who, by their station, are expected to be more influential than others, we call upon all individually who bear the name of Unitarian Christian. The work is yours; the duty is yours. You recognize no peculiar rights of the clergy. You do well; but, in consistency, lay not upon them any peculiar duties. You are each a minister of Christ. Every

good man is or ought to be so. It is an honour to labour in your Master's vineyard. There is not one of you, however poor, but can labour, and with most desirable effect. Canst thou not, poor as thou art, adorn the doctrine thou hast professed, and, by the irresistible attraction of a holy conversation, put calumny to shame, and draw the teachable to the house of prayer? Canst thou not, by a punctual and regular attendance on the ordinances of public worship, encourage thy minister, increase the attendance, and thus cause the temple to wear a more winning and respectable aspect? Canst thou not in private visit the orphan and the widow in their afflictions, cheer the disconsolate, discountenance vice, and plead with the sinner? Canst thou not inform the ignorant and instruct the young; or if, perchance, like Moses, thou art "slow of speech," canst thou not find many an eloquent spokesman who will ably plead the cause thou cherishest, though they speak not with the living tongue, but from the living page? Each one of you has a sphere of influence—we ask you to let the sounds of the gospel be heard therein. Each one has a talent—we ask of you to occupy it. And if time and ability permit, we call upon you to proclaim in public what you feel in private, to assume the office of instructing others in that which, as Christians, you must have learnt. Every Unitarian society in the kingdom ought to have its band of tract-distributors, its band of missionary preachers, as well as a pastor and a Sunday-school. For ourselves, we do not expect the change that we look for in the frame of society and of the religious world, until each Christian becomes, in some sort, a preacher of the gospel; certainly not until the energies of lay-preachers are brought to serve the great cause. And as so many of our ministers are unfortunately shackled by the engagements of their schools, burdened and oppressed by two professions, each of which requires the whole of a man's energies, it becomes the more important that members of their congregations should devote themselves to the work of preaching and teaching in their neighbourhoods. We call, then upon the individuals of which our communion consists, to lend each his aid. Without the co-operation of the people at large little good can be done. In speaking of eminent men we often deceive ourselves; much as is due to them, we are wont to rate their individual influence too highly. We talk of the dominion of a single mind; but such a thing, in strictness of speech, is not to be found. Single and unaided, no man ever established an empire over his fellow-creatures. In reality, we forget the subordinate agents amidst our admiration of the chief—the inferiors that surround him are lost from sight in the blaze of his real or imagined glory. Yet, though forgotten, they are essential to success. Without fellow-labourers, the skill and foresight of an architect, however pre-eminent they might be, would lead to no valuable result. In the same way, the wisest master builder that ever laboured for the edification of the church of Christ, may, unless encouraged and aided by the operation of fellow-workers, spend his strength for nought, and labour in vain in the Lord. It was not by the surpassing and Herculean strength of an individual hand that those stupendous edifices were raised which still strike the traveller with wonder and admiration as he follows the waters of the Nile, or ruminates amidst the ruins of Palmyra, or reflects on the ravages of time when surrounded by the splendid desolation of ancient Greece. No, the work was effected by ordinary mortals. One superior mind presided indeed, but all his great conceptions were carried into effect by the united efforts of men like unto ourselves. Far in the depths of the ocean there arise mountain-rocks which, from the bottom

of an almost immeasurable sea, stretch upward to the surface of the waters. These are stupendous beds of coral, the work of tiny beings, which, age after age, attach themselves to the growing mass, and then perishing, accumulate, by insensible degrees, these mountains of the sea; which at once bid proud defiance to the fury of the tempest, and present everlasting monuments of the efficacy of united operations. In the same manner, that building up in the heart of a holy temple to God, and in the world a pure and holy church, which is the great object of true religion, is to be effected, not by one but by many hands; and as the building up of those stupendous rocks takes place by a series of the smallest depositions, so may every labourer, however little his means, give an efficient aid towards the edification of the church of Christ.

What a general, however eminent in talent and prowess, would prove to be without soldiers, that is a reformer without associates. Cæsar, we are wont to say, won the battle. And Cæsar may have laid the plans and guided the measures, and infused the spirit that mainly contributed to success; but who bore the tug of war, the labour and toil of the day; who supplied the heart and the sinews, that quailed not through fear, nor sunk even after the exhaustion of fatigue? Not Cæsar, but his comrades. And so it is in the moral changes which have taken place. Wickliffe was succeeded by Huss, and Huss by Luther, and Luther fought the fearful battle, attended by a host of gallant companions; and to the present day the completion of their labours, in so far as it is effectually sought, is sought, not by scattered and insulated efforts, but by the binding together of the friends of human improvement, and the united action of many harmonious and concurring members. Even he who came forth to the great work under the special aid of the Almighty, sought in co-operation, and the co-operation even of fishermen, the means of success; and his apostles, in their turn, never failed, wherever they established a church, to appoint some prophets, some evangelists, some teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, from whom the whole body, fitly compacted and connected together by the aid of *every* joint, and according to the *proportionate operation of every single limb*, thriveth to the improvement of itself in love.

Men and brethren, the path of duty is plain before you; happy for yourselves, happy for the church, happy for the world, if ye walk therein.

Note. Mr. Rutt is respectfully informed that "The Watchman," in using the words, "the wild notions of Evanson," thought of and referred to, exclusively, the opinions which Mr. Evanson entertained "respecting the authenticity of several books of the New Testament."

CRITICAL NOTICES.

ART. I.—*The Botanical Miscellany*.
By W. J. Hooker, LL.D. F. R. L.
and A. S. Part I. London. 1828.

THE Botanical Miscellany is a work, the design of which is sufficiently indicated by its title, and which is conducted by the learned and accomplished Professor of Botany in the University of Glasgow. Among various instructive articles contained in the first number is a very pleasant narrative of a Botanical Visit to England in 1824, written by Dr. Schultes, a Bavarian Professor, in the form of a letter to the celebrated naturalist, Count Sternberg. We notice the work for the sake of transcribing the following passages, which relate to a distinguished individual, known and honoured by many of our readers, and which may be still more generally interesting by shewing the difference in the spirit of the English and German Universities, in regard to exclusion on account of religious faith. It may be observed, too, that Dr. Schultes is an inhabitant of a part of Germany which is almost entirely Catholic.

From Harwich, where he landed, the Professor travelled directly to Norwich. "Sir James E. Smith," says he, "to whom we made this pilgrimage, had just returned home from the country, and was on the point of again visiting his friends, when we called on him at his beautiful house. Our joy was great at finding this most respectable man so far recovered from the severe illness which had threatened his life, as to be again enabled to devote his leisure hours to the *amabilis scientia*. He was then employed in revising some printed sheets of the third edition of his Introduction to the Study of Botany. Sir J. E. Smith displayed to us the treasures of his collection (in reality the only one of its kind) with a courtesy and kindness which are peculiar to great and well-educated men; and which, in this truly noble person, are heightened by such charms of gentleness and affability as cannot fail to attract to him most forcibly even such individuals as have but once enjoyed the privilege of his society." P. 50.—"The few hours which Sir James Smith's kindness induced him to devote to me, though he was ready prepared to set off on a journey to join his *Smithia*,

(a lady of rare talents,) passed away like a moment of time; just as the sweetest periods of life seem to fleet upon the swiftest wings. I have rarely beheld a more noble countenance; one indicative of such candour, simplicity, and kindness, united with so much clearness of intellect, as that of Sir J. E. Smith; and the expression of his features will never be obliterated from my memory."—P. 55.

Professor Schultes gives the following history of Sir J. E. Smith's attempt to be appointed Reader of Botany in the University of Cambridge; an attempt which he made from no sordid or selfish motives, but from a love of what he would have joined with Schultes in denominating *the lovely science*, and from a generous and patriotic desire of making a breach in that wall of partition which now separates the University of Cambridge from all except the members of one large sect.

"The present Professor of Botany at Cambridge, Mr. Thomas Martyn, having been for many years prevented from lecturing by illness, confided his office of Professor, in so far as it was the foundation of Walker, to the most eminent botanist in England, the President of the Linnæan Society, Sir J. E. Smith. Most of the members of the University were well pleased with this choice, inasmuch as it advanced the celebrity of the High School at Cambridge. In compliance with the desire of Martyn, Smith sacrificed his leisure, went to Cambridge, and there proposed to renew the Lectures on Botany, which for many years had been discontinued. But the Pro-Rector of this University, Mr. Monk, formally laid an interdict on the Knight and President of the Linnæan Society, Sir J. E. Smith, prohibiting him from ascending the rostrum, because he was—a Dissenter!—that is, a Christian of a different persuasion from Mr. Monk. What would be said of a German University which, for such a reason, should exclude so distinguished an individual as Smith? Had Cambridge been now in the situation of France, groaning under the rod of such an obscure fanatic as the Bishop of Hermopolis; or had Sir James, in any of his publications, or in any part of his conduct, shewn the least trace of irreligion,—then the University would have been justified in this procedure; but not only have all the works of Smith

testified their author to be, in the highest sense of the word, a religious character; but his whole life has been a series of the exercise of Christian virtue and elevated piety. Who would have believed that a University, within the walls of which the immortal Erasmus Roterodamus once taught, and which had produced such a man as Milton, should ever, and even in the twentieth year of the 19th century, sink to such a depth of barbarity! (*Bestialität!*) But '*omnia jam fient,*' &c.; and we must not wonder that in this island, as well as on the continent, there should be instances of the existence of dull heads and infected hearts in Universities, when the direction of these institutions is entrusted to the learned corps of *frères ignorants*." —P. 54.

J. Y.

ART. II.—*Substance of a Speech delivered in St. Andrew's Hall, Norwich, October 22, 1829, at the Adjourned Meeting of the Reformation Society. With an Appendix, containing Extracts from the Works of Unitarian Writers.* By Rev. J. W. Bakewell. Norwich: Bacon and Kinnebrook. 1829. Pp. 32.

A VERY beautiful chapel, erected by the Jesuits, was opened in Norwich, a few weeks ago, after considerable preparation of the public mind, and with much imposing ceremony, which, however, did not avail to fill the place, the services being very scantily attended. No particular curiosity would have been excited by the event, had not the ringers of St. Giles', (in which parish the chapel is situated,) in the hope of being liberally rewarded, distinguished the day by a joyous peal from their bells. The clergy were much scandalized by the exhibition of such a popish spirit, which they supposed to have been encouraged by the magistracy; and at a public meeting, which was soon after held by the Society for the Conversion of the Jews, the Rev. F. Bevan (an evangelical clergyman) made a fierce attack upon the Catholics and all who tolerated them, and pledged himself to form a Reformation Society in the city within a few days. He redeemed his pledge; a meeting being called for the Friday of the same week. There was (we believe) but one speaker besides himself, and the audience consisted almost entirely of ladies. There was much prayer, but little of any thing else, except invective against Catholics, Jews, and especially Unitarians,

who were declared to be worse than either. It was agreed that a meeting should be held on Wednesday, October 21, when a delegate should be brought down from the Parent Reformation Society, and when a larger audience might be collected from the company assembled for the sessions' week. In the meanwhile, Mr. Sergeant Firth exerted himself to counteract the efforts of the Protestant agitators. He declared through the newspapers the illegality of prayer in St. Andrew's Hall!—obtained from the Bishop a testimony of disapprobation of the proceedings, and engaged many of the most influential clergy (who are also the most moderate) to inculcate a spirit of liberality and peace. The meeting was expected to be so stormy that many peaceable inhabitants, whose curiosity was much excited, were deterred by fear from entering the hall: and, in truth, such a scene of tumult has seldom disgraced a religious meeting. The presence of ladies alone restrained the polemical combatants from proceeding to blows; and the confusion was so great, that the reporters were obliged to give up all hope of carrying away a correct account of the speeches. The business of the meeting (assembled for the express purpose of organizing a system of persecution) was introduced by prayer; the first attempt at which, however, was interrupted by objections on the part of Mr. Firth; and the chairman and the audience were called up from their knees to listen to an argument concerning the legality of prayer in an unconsecrated place. A Lieutenant Rhind, the delegate from the Parent Reformation Society, was the principal speaker on the first day, and the sentiments which he expressed in the first part of his address, his declarations of the gentle and peaceable spirit of Christianity, were worthy of a better cause, and sounded strangely in the ears of some who conceived that his errand had a far different object than the promotion of peace. These sentiments were followed by some of an opposite character—by expressions of horror against the idolatrous Catholics and the "blasphemous Unitarians." No one took notice of these expressions, and the stigma would have remained, had it not been found necessary, late in the afternoon, to adjourn the meeting to the next day. Mr. Bakewell then presented himself to speak, stating that his object was to remonstrate against the application of the word *blasphemous* to Unitarians. The tumult which his appearance excited was deafening; but he stood his

ground, and at length, supported by some of the more moderate clergy, and encouraged by the chairman, he obtained a hearing. His success was complete. The tumult was changed to applause, the reverend gentlemen vied with one another in demonstrations of respect, and Lieutenant Rhind immediately offered a public and ample apology. In answer to his plea that he misrepresented through ignorance, there arose a cry of, "You ought to have informed yourself." A poor Catholic proposed that the money raised should be applied to the relief of the unemployed operatives of that city; which motion was carried by a large majority. A committee of the Norwich Branch Reformation Society was however formed; not because the majority of the meeting were in favour of the motion to that effect, but because the confusion was so great that the purport of the motion was mistaken. It is thought that the society will effect little good or harm. The first levy of the tax on intolerance is already disposed of in the service of the poor. The loyal are shocked that any measures should be instituted against the favourites of our Popish administration, the moderate wish to maintain peace, and it is clear to all who are not blinded by a spirit of proselytism, that the Catholic population is too insignificant to effect any mischief; and that, if it were not, the institution of a Reformation Society is the surest method of increasing their influence. They are conducting themselves with much propriety, and by their moderation have put to shame the professors of a purer faith. The Rev. — Green, pastor of the old Catholic congregation, declined a public conference to which he was challenged, on the ground that more is usually lost to the cause of charity than gained to that of truth, by controversies on the hustings. He has begun, instead, a series of discourses on the doctrines of his church, which are weekly announced by advertisement, and to which he invites the public. They are published as soon as delivered, in a very cheap form, and he holds himself in readiness to answer objections which may be made through the press.

It so rarely happens that a fair opportunity offers of explaining and defending our opinions before an audience of thousands, that we rejoice much at the part which Mr. Bakewell took on this occasion.

We give, as the passages which, from their peculiar reference to the occasion, will be most interesting to our readers,

the commencement and the conclusion of Mr. Bakewell's speech; omitting the summary which intervenes of Unitarian opinions.

"SIR,

"As the professed object of this meeting is the promotion of religious truth, I cannot be considered as an intruder, and I shall be welcomed with open arms by the gentlemen who support this Society, because, as they profess so tender a regard for the souls of men, they will, after a candid hearing, be induced to think that I and others of the same religious persuasion are not in the dreadful state of reprobation which they fearfully apprehend. I appear here, not as a Roman Catholic, but as a Unitarian Christian (great uproar). I will speak. (Chairman said, Sir, you shall be heard.) I am, I again declare, a Unitarian Christian, a minister of a religious society in this city, the members of which are highly respectable in point of character and station,—several of whom are in offices of high trust—several of whom have filled the chair of the chief magistrate with honour to themselves and advantage to their fellow-citizens. No reflection, I believe, has hitherto been thrown upon their character. No, Sir, they have lived in peace, they have endeavoured to promote peace; they have discharged their duties with exemplary diligence and fidelity; they have obtained, and I do say they have merited, the esteem of their fellow-citizens. And, Sir, I see before me the picture of a man, a Unitarian Christian, who has for many years represented in Parliament the interests of no inconsiderable portion of the citizens of Norwich. Who has dared to attack the character of Mr. Smith? Is he not a man of inflexible integrity? Is he not a man whom all respect? And yet, he is a Unitarian Christian. But, Sir, a stranger has presumed to come into this Hall, in which many Unitarians have presided as chief magistrates of this city—a stranger has *presumed*, I repeat the word, to come here into this Hall, in the character of the organ of the Reformation Society, and hold up the Unitarians to the malice, the hatred, and the execration of their fellow-citizens. Yes, he has thrown out the torch of discord. The professed and regular servant of a society for the promotion of Christian truth and Christian *charity*, has denominated Unitarians blasphemers. Yesterday I heard the epithet applied to us, and to the disgrace of the cause which these gentlemen profess to advocate, not one murmur of dis-

approbation was uttered. All were perfectly silent; the calumny passed without one word of reprobation. The speaker, in his first address, uttered in beautiful language many sentiments, apparently imbued with the spirit of Christian charity. I rejoiced that the Society had an advocate so benignly disposed. But to my regret, in his reply to the admirable speech of Archdeacon Glover, (tumult,) a very different spirit was manifested. The spirit of this Society, the spirit of proselytism broke forth, and all the fair professions of kindness and charity were clearly manifested to be words signifying nothing. This advocate of the Reformation Society quoted Scripture in condemnation of the Archdeacon's pointed remarks, and by the force of his eloquence he gave considerable effect to the passages with which his speech was interlarded. All sects can quote Scripture in self-justification and in condemnation of others. But I do maintain, that the spirit which he manifested was not in accordance with the precepts which he alleged. No, the spirit was not dictated by that wisdom which cometh from above, but, to use the language of the apostle, and disclaiming all personal application, the tendency of this spirit 'is earthly, is sensual, is devilish.' Do not misunderstand me. Where envying and strife are, there is confusion and every evil work. No, the spirit that is from above—I quote the very words which the gentleman gave us yesterday—the spirit from above 'is first pure, then gentle, peaceable, and easy to be entreated, full of mercy and good fruits.' The blasphemous Unitarians! Yes, these gentlemen, are the very words which this advocate of Christian peace, this servant of a society which professes to have a chief regard to the souls of men, to the cause of Christian *charity* and truth—these are the epithets which he applied, in the professed promotion of the objects for which he came, to a highly respectable body of Christians. In his first speech we had specious and fine-sounding words, but the actuating spirit could not be long concealed. The foul breath of slander has infested the air of this spacious Hall. 'But virtue itself 'scapes not calumnious strokes.' I would have the gentleman beware how, in his zeal to promote, what? surely not the principles of the Reformation—most certainly not the spirit of Christianity—he brings upon himself the heavy arm of justice. Unitarians are not disposed to have recourse to retaliation. They know better than to return railing for railing, for they

know 'that Michael the Archangel, when contending against the Devil, durst not bring against him a railing accusation.' But a Unitarian does not like to be held up to the execration of his fellow-citizens, and he may perhaps think it proper to use those means which the law allows to protect his character and his person. (Not person, said some gentleman near.) Yes, I repeat the word, I say his person, for if a Unitarian is a blasphemer, i. e. according to the definition of Johnson, and indeed according to the usual acceptation of the term, 'a wretch that speaks of God in impious and irreverent terms,' he deserves the execration of his fellow-creatures. And some men, in their zeal for God, might not unnaturally think it would be doing him service to remove such a wretch from the face of the earth, and exclaim,

'Should each blasphemer quite escape
the rod,
Because the insult's not to man, but
God?'

Yes, some, excited by the spirit of religious fanaticism, will not unnaturally, and quite in agreement with the recorded spirit of Lieut. Rhind, who, in unison with his vocation, would convert a professed religious society into a church militant, and 'who certainly maintains his argument as well as any military man in the world,' and 'who comes here as a cannon overcharged with double cracks, to lay redoubled strokes upon the foe,'—some men, I say, actuated by the spirit of this religious knight-errant, who in the days of chivalry would have cut every poor Unitarian in his way to fritters,—religious enthusiasts, guided by the lessons of this zealous champion, will naturally be disposed to cry out,

'Prevent the curst blasphemer's tongue
to rage,
And turn God's fury from an impious
age,'

and will be deterred from executing vengeance on the denounced enemy of God, only by the salutary fear of the protecting arm of the civil power.

"Blaspheming Unitarians! But I would apply to him the words used by our honoured Saviour, relative to his persecutors: 'Father, forgive him, for he knows not what he does!' In what, however, I ask, do Unitarians blaspheme? There are amongst them wicked men; there are perhaps blasphemers, as there are wicked men and blasphemers in every other denomination of Christians. But I do maintain that blasphemy and Uni-

tarianism have no more connexion than blasphemy and Trinitarianism, than blasphemy and Calvinism, or any other isms into which the Christian world is divided. Unitarians, indeed, are blasphemed ('what are you but a blasphemer'); and almost every sect thinks it right to go out of the way to attack and revile us, (of which we have just had an instance,) and to hold up our opinions and even our characters to the indignation and execration of our fellow-christians. (Not characters, said some gentlemen on the hustings.) Yes, I maintain characters, because according to the definition of blasphemy by our great lexicographer, and which is in accordance with its common acceptation, the usual epithet of blasphemer *does* expose our characters, our *persons*, to scorn and execration.

"Gentlemen, have patience with me whilst I give you a brief summary of the opinions maintained by the generality of Unitarians. I shall not trespass long on your time. I think I am promoting the interests of truth and charity, and when you know our sentiments, I trust you will have rather a less unfavourable opinion, and that you will 'refrain your tongues from evil, and your lips from speaking guile.'"

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"Much was said on the subject of justification by faith alone. The Reverend advocates of the Reformation Society appear all imbued with a deep sense of the essential importance of this belief. Nay, we were told, that the doctrine of justification by faith in the merits of our Redeemer alone, was considered by the Society the all-important doctrine of the Reformation; and because the Roman Catholics attach some importance to human merit, the Society has a principal regard to their conversion from this supposed most dangerous error. Other doctrines of the Catholic Church have been attacked, and are to fall in ruins before the active siege of this militant Society, which comes forth with the olive branch of peace in one hand, and the torch of discord in the other; which commences its operations with soothing words, with the enticing professions of universal amity, 'but, pregnant with a zeal for proselytism,' it cannot contain the bitter spirit which is in it, it soon brings forth persecution; and this demon proceeds to acts of hateful strife, hateful to all who have learnt of him that was meek and lowly in heart. One Reverend Gentleman, in particular, was anxious above all things to impress his notions

of justification on the attention of the meeting; and he especially enforced a belief in them as essential to salvation. I believe I do not misrepresent. But then it follows clearly, that a large majority of the Church of England is in a state of error—of damnable error. Three-fourths of the clergy of the Establishment are Arminians, and all those, therefore, according to the doctrine of this Society, are in fatal error. As, then, true charity ever begins at home, I call upon them, as men actuated with the genuine spirit of patriotism, as fathers, as brothers, as Christians, as members of the same household, partakers of the same pasture, sheep of the same flock, to look after those of their own, who have, in their opinion, strayed far from the only safe fold, and are wandering abroad over the wide pit of perdition, which will soon open its mouth to swallow them up for ever and ever. Yes, you maintain that those most nearly and dearly connected with you, to whom your first sympathy is due, those with whom you go up to the house of God in company, are on the edge of a fatal precipice. Look then to your own friends and children, stretch forth a helping arm to save them, enlighten their darkened minds, guide their bewildered steps, and when you have brought them, on whose understandings you may surely hope to operate more effectually, into 'that only true and saving faith,' then go forth to convert your Roman Catholic brethren; but at present, by your own admission and lamentation, a wide field is open to you at home. A numerous majority of the members of the Church of England are Arminians; you believe that they cannot be saved under any other profession than that of Calvinism. Be consistent, be honest, before you are charitable; put your own house in order before you busy yourselves with the concerns of others. It is your duty, as Christians, first to work at home, and then, when you agree amongst yourselves, when you have given life, and health, and vigour, to the sickly, the perishing members of the Church of England, you may with less inconsistency and with better prospects of success, put forth your energies to convert the Church of Rome. At present you may be assured 'that you spend your money for that which is not bread, and your labour for that which satisfieth not.'"—Pp. 14—16.

ART. III.—*Ellen Cameron: a Tale for Youth.* By Emily Elizabeth Rankin. Baldwin and Cradock. 1829.

THERE is a beauty in this little work which cannot fail of producing a powerful effect on readers, young and old. No common talent, no slight acquaintance with the hearts of the young, no little experience of life, are adequate to such a production as this; and we should imagine that next to the privilege of assisting to form the mind of an Ellen Cameron, must rank the power of describing her with so much ability and grace. The interest of the story is of a far higher kind than can attend on a mere fiction. The truth which shines through it, and the principle which elevates it, constitute the value of this work, and enhance its charm.

ART. IV.—*Dr. Priestley's English Grammar improved; or a compendious Introduction to the Study of the English Language; comprising Illustrations of Etymology on a Novel Plan, calculated to assist the Memory, and to improve the Understanding of the Pupil, &c.* London: S. Guerrier, Pentonville; Longman and Co.

WHATEVER be the merits of this treatise, we are inclined to think it must rest upon its own basis, the change, made in Dr. Priestley's Grammar, and the additions which, in the present forms it has received, being such as to render it an essentially different publication. The chief resemblance to the work of Dr. Priestley is in that section which relates to verbs; a subject which that author will be allowed to have treated with philosophical simplicity. We agree with the able author of the present Treatise in the following observations:

"It is confessedly an object of the highest importance to communicate to pupils accurate notions of the radical principles of any science or art. A knowledge of our native tongue is, however, in the first instance, necessarily acquired in an irregular and imperfect manner; and to correct the errors arising from this source, is the grand purpose of grammatical instruction. Some experience in the art of tuition has enabled the author of this introduction to perceive faults in the works of his predecessors, which detract greatly from their utility."—Pref. p. 14.

We think that this author, in rectifying their mistakes, and supplying their defects, has performed a task which will be beneficial to the rising generation,

MONTHLY REPORT OF GENERAL LITERATURE.

Memoirs, Correspondence, and Private Papers of Thomas Jefferson, late President of the United States. Edited by Thomas Jefferson Randolph. 2 Vols. 8vo. Colburn.

Travels in the Interior of Mexico in 1825, 1826, 1827, 1828. By Lieut. Hardy, R. N. 2 Vols. 8vo.

Travels in Chaldæa, including a Journey from Bussorah to Bagdad, Hillah, and Babylon, performed on Foot by Captain Robert Mignan. 1 Vol. 8vo.

The Annuals for 1830.

The Juvenile Annuals for 1830.

THE author of the Declaration of American Independence might well dis-

pense with any other fame. Enough was done, by that one act, to secure his own glory, and his country's gratitude; and ultimately, that of the world. Nothing else would have been needed to make us take up, with lively interest, the *Memoirs and Correspondence of THOMAS JEFFERSON*. And there are few men, happily he is one of the few, the remainder of whose lives would bear to be looked at without a sensation of disappointment and regret. His mind, character, and history, are worthy of his illustrious destiny as the framer of that ever-memorable document. It is only the most brilliant amongst a number of splendid services to the cause of freedom and humanity. The abolition of the law of primogeniture, the great curse of society; the prohibition of the importation of slaves; the legal establishment of

complete religious freedom and equality; the assertion of man's natural right to expatriate himself at will; and the restriction (to which his efforts ultimately led, though his own bill was premature) of the punishment of death to treason and murder: these are a part, and only a part, of the benefits for which his native state, Virginia, has to venerate his memory. Well did he deserve, and well did he occupy, the elevation which he afterwards attained, the noblest to which political ambition can aspire, that of the Chief Magistrate of united nations by the people's choice. And appropriately did his long career of consistent patriotism close on the fiftieth anniversary of that Independence which his own pen first proclaimed. That was indeed a day on which his spirit might depart in peace.

The two volumes now before us are only part of a more extended publication from Mr. Jefferson's papers, projected by the Editor. They contain a brief autobiographical sketch (of 94 pages) terminating abruptly at the commencement of the year 1790, and Correspondence up to about the same time, with various illustrative documents in the form of Appendices. The memoir appears to have been written for private use only; it commences with the following memorandum:

"January 6, 1821. At the age of seventy-seven, I begin to make some memoranda, and state some recollections of dates and facts concerning myself, for my own more ready reference, and for the information of my family."

The most curious parts of the Memoirs are the debates in Congress on the question of Independence, taken down, in a compressed form, at the time, by Mr. Jefferson; and the original draft of the Declaration, together with the variations which were made previous to its adoption. Some of these shew the intervention of very cautious and practical men; as the omission of the word "inherent," as applied to "rights;" the substitution of "*repeated*" for "*unremitting* injuries and usurpations" ascribed to the King; and several alterations of a similar description. One or two passages appear to have been rejected as too oratorical for the dignified character of the document. A strong reprobation of the African slave trade "was struck out in complaisance to South Carolina and Georgia" (l. p. 16); and in the conclusion was introduced an expression of "reliance on the protection of Divine Providence." The writer's piety, we

fear, whatever it might be in the later years of his life, was then at rather a low ebb; and there is one letter in the Correspondence, dated Aug. 10, 1787, (Vol. II. p. 215,) which while it properly recommends the boldest and fullest inquiry, on religious matters, to the young man to whom it was addressed, sufficiently indicates the hostility of the writer's opinions, at that period, to the claims of Divine Revelation. We have not observed any thing else, of the same tendency, in these volumes.

Altogether, the work will rather furnish materials for the historian than amusement for the general reader. There is comparatively little that is personal; and few will persevere in the perusal who have not previously a deep feeling about the political events of those times, events so incalculably momentous. The letters chiefly relate to the transactions of the American Revolution as they occurred; and afterwards to the negotiations in which the author was engaged at the Court of France just before, and during, the commencement of the explosion there. The following brief sketch of Necker occurs in one of these; it is as characteristic of the writer as of the subject:

"It is a tremendous cloud, indeed, which hovers over this nation, and he at the helm has neither the courage nor the skill necessary to weather it. Eloquence in a high degree, knowledge in matters of account, and order, are distinguishing traits in his character. Ambition is his first passion, virtue his second. He has not discovered that sublime truth, that a bold unequivocal virtue is the best handmaid even to ambition, and would carry him further, in the end, than the temporising, wavering policy he pursues. His judgment is not of the first order, scarcely even of the second; his resolution frail; and upon the whole it is rare to meet an instance of a person so much below the reputation he has obtained."—II. 480.

It is thus that we might expect the dauntless, uncompromising Jefferson to speak of the vacillating Financier. And as an illustration of his moral principle, we will take our leave of him with an extract from a letter to the youth (Peter Carr) to whom the sceptical passage just referred to was addressed:

"Time now begins to be precious to you. Every day you lose will retard a day your entrance on that public stage whereon you may begin to be useful to yourself. However, the way to repair the loss is to improve the future time. I

trust that with your dispositions, even the acquisition of science is a pleasing employment. I can assure you that the possession of it is what (next to an honest heart) will above all things render you dear to your friends, and give you fame and promotion in your own country. When your mind shall be well improved with science, nothing will be necessary to place you in the highest points of view, but to pursue the interests of your country, the interests of your friends, and your own interests also, with the purest integrity, the most chaste honour. The defect of these virtues can never be made up by all the other acquirements of body and mind. Make these then your first object. Give up money, give up fame, give up science, give the earth itself and all it contains, rather than do an immoral act. And never suppose, that in any possible situation, or under any circumstances, it is best for you to do a dishonourable thing, however slightly so it may appear to you. Whenever you are to do a thing, though it can never be known but to yourself, ask yourself how you would act were all the world looking at you, and act accordingly. Encourage all your virtuous dispositions, and exercise them whenever an opportunity arises; being assured that they will gain strength by exercise, as a limb of the body does, and that exercise will make them habitual. From the practice of the purest virtue you may be assured you will derive the most sublime comforts in every moment of life, and in the moment of death. If ever you find yourself environed with difficulties and perplexing circumstances out of which you are at a loss how to extricate yourself, do what is right, and be assured that that will extricate you the best out of the worst situations. Though you cannot see when you take one step what will be the next, yet follow truth, justice, and plain dealing, and never fear their leading you out of the labyrinth in the easiest manner possible. The knot which you thought a Gordian one, will untie itself before you. Nothing is so mistaken as the supposition that a person is to extricate himself from a difficulty by intrigue, by chicanery, by dissimulation, by trimming, by an untruth, by an injustice. This increases the difficulties ten fold; and those who pursue these methods get themselves so involved at length, that they can turn no way but their infamy becomes more exposed. It is of great importance to set a resolution, not to be shaken, never to tell an untruth. There is no vice so mean, so pi-

tiful, so contemptible; and he who permits himself to tell a lie once, finds it much easier to do it a second and a third time, till at length it becomes habitual; he tells lies without attending to it, and truths without the world's believing him. This falsehood of the tongue leads to that of the heart, and in time depraves all its good dispositions." —I. 285, 286.

We come now to much lighter reading in the form of *Travels in the Interior of Mexico, by Lieutenant Hardy*. "Who is there," says the Lieutenant in his début, "that has not found fault with a prosy book of travels?" To avoid being *prosy*, the gallant sailor has crowded sail on the opposite tack, and run the risk of being more vivacious than useful. Information there is, no doubt, in his book, but the principle of selection is wanting, and it is one continued *rattle* of jokes and adventures, descriptions of people, and whimsical stories. Every thing is told as it might be at a fire-side after supper, with the accompaniment of a family punch-bowl, half in joke, half in earnest, half true, and half for effect. Being "engaged in the capacity of commissioner by the general Pearl and Coral Fishery Association," Lieutenant Hardy spent four months in diplomatic discussion at Mexico; during which time he seems to have been (as well he might) ill at his ease. Having at last obtained the desired license, he proceeded northward to Loreto, and from thence to the gulf of Molexe, where he became (in the service of the said Association) a diver. This undertaking, and the dangers attendant upon it, he describes with great spirit. "If it be difficult to learn to swim," says he, "it is infinitely more so to dive. In my first attempts I could only descend about six feet, and was immediately obliged to rise again to the surface; but by degrees I got down to three or four fathoms; at which depth the pressure of the water upon the ears is so great, that I can only compare it to a sharp-pointed iron instrument being violently forced into that organ. My stay under water, therefore, at this depth was extremely short; but as I had been assured, that so soon as the ears should burst, as it is technically called by the divers, there would be no difficulty in descending to any depth; and wishing to become an accomplished diver, I determined to brave the excessive pain, till the bursting should, as it were, liberate me from a kind of cord which limited my range downwards in the same way

that the ropes of a balloon confine the progress of that machine upwards."—"Reason and resolution urged me on, although every instant the pain increased as I descended; and at the depth of six or seven fathoms, I felt a sensation in my ears like that produced by the explosion of a gun; at the same moment I lost all sense of pain, and afterwards reached the bottom, which I explored with a facility that I had thought unattainable. Unfortunately, I met with no oysters to reward my perseverance; and as I found myself exhausted for want of air, I seized hold of a stone to prove that I had reached the bottom at eight fathoms water, and rose to the top with a triumph as great as if I had obtained a treasure. I no sooner found myself on the surface than I became sensible of what had happened to my eyes, ears, and mouth; I was literally bleeding from each of these, though wholly unconscious of it. But now was the greatest danger in diving, as the sharks, mantas, and tinteréros, have an astonishingly quick scent of blood." Of the sharks, however, (under the stimulus of hope,) a diver thinks nothing. "I have myself descended," says Lieut. Hardy, "when the horizon was filled with the projecting fins of sharks rising above the surface of the water; and although armed only in the way I have described," (viz. with a stick sharpened at both ends, the better to hold open the creature's expanded jaws,) "I thought myself perfectly secure from molestation; notwithstanding they were swimming round me in all directions at not a greater distance than a few fathoms, I continued my pursuits with the greatest sang-froid." Reason whispers that even a stick with two points might have failed, but nothing of this sort assails the stout heart of a diver *when under water*. "I should no more be capable in my cool moments of reflection," says Lieutenant Hardy, "of braving this inconceivably horrid danger, than of entering the tiger's den before his breakfast at Exeter Change." A certain Don Pablo, however, is described as having had moments of "*cool reflection*" (even in cold immersion) on the subject of a tinteréro that had taken station three or four yards above him. "A double-pointed stick is a useless weapon against a tinteréro, as its mouth is of such enormous dimensions, that both man and stick would be swallowed together. He therefore felt himself rather *nervous*, as his return was now completely intercepted. He described him (the tinteréro to wit, 'who was hovering over

him as a hawk would follow a bird') as having large round and inflamed eyes, apparently just ready to dart from their sockets with eagerness, and a mouth (at the recollection of which he still shuddered) that was continually opening and shutting, as if the monster were already in imagination devouring his victim, or at least that the contemplation of his prey imparted a foretaste of the *gout*." Two alternatives now presented themselves to the mind of Don Pablo; one to suffer himself to be drowned, the other to be eaten. On a sudden he recollected that on one side of the rock was a bed of sand; he reached the spot, stirred up the sand with his pointed stick, clouded the water, and thus rose to the surface in safety, before he was completely exhausted. "Fortunately he rose close to the boats," and his friends seeing him in such a state, and knowing that an enemy was at hand, "jumped overboard, as is the practice, to frighten the creature by splashing the water;" after which "Don Pablo was taken into the boat more dead than alive." (P. 259.) Next to Lieut. Hardy's practice in diving, his practice in the healing art is most worthy of notice; he avows, indeed, from the first, that he has ever had "some propensity towards quackery," and that he had even "*studied* enough of physic" to give him "a general outline of *ordinary* complaints." Very early in his pilgrimage we find him "setting to work with an emetic" upon a poor man who suffered from a cold and bilious attack; after which he nearly frightened the life out of a young lady, with "delicate small features, and full black eyes," leaving her, however, by way of compensation, "a few simple doses of medicine." (Vide p. 114, for the young lady's case.)

At Sonora, he cured some and washed some, (for "the sick are beyond measure dirty in their habits,") and at Oposura, where he was detained by "a low nervous affection," in addition to an attack on the chest, he cured every body, for a length of time, but himself. "Of my *materia medica*," says Lieut. Hardy, "it may be well to state that charcoal, which I prepare with soap, formed the chief ingredient, both for indigestion, heartburn, and pain in the shoulders."—"In putrid fevers there is no medicine so efficacious and sure." "Pain which many people have in the shoulders and neck," yields to charcoal. Ditto the bite of a rattle-snake to an external application (the charcoal being made into a poultice with rice). The patient in this latter case "felt a sensation of heat

in his chest," which Lieut. Hardy subdued by keeping him immersed in the river. "I kept him in till his pulse was reduced to ninety-three, and I could bring it no lower. I then placed his bed in a cool place, and made him take, every half hour, two charcoal pills." In the evening the burning sensation returned; "I therefore repeated the cold bath, and increased the number of pills." In eight days' time the patient was well. Eventually, the author was so happy as to cure himself of the complaint of the chest brought on by diving. (P. 419.) We could give a receipt for Hydrophobia, but we should be unwilling to interfere with the Fire King; we will, therefore, favour our readers with a *mud-bath*! "A young married lady" (in Villa del Fuerte) "finding herself excessively oppressed with the heat of the weather, although she had thrown windows and doors open to cool the room, and had likewise poured water over herself to refresh her body, adopted the following excellent expedient," which must be told in her own words: "I made a large hole in the middle of the floor, by first removing the bricks. Into this hole I poured a sufficient quantity of water to knead up a large portion of earth, which I did first with a stick, and afterwards with my hands, till the mass was as thick as paste. I then undressed myself entirely and entered the hole, in which I sat down and besmeared every part of my body; and as I found myself very comfortable and refreshed, I lay down and rolled myself in the mud." She added, "When my husband returned, would you believe it, that what with my large figure, and my being completely covered with mud, he imagined that he beheld a monster rise, as it were, out of the bowels of the earth; and he stood for some moments looking in amazement, unable to imagine what sort of an animal had got into the house." (P. 369.) "The nation which is called the Axua," says our author, "is very numerous."—"They adorn their head with mud instead of flowers; and they also delight in painting their bodies with it. On a hot day it is by no means uncommon to see them *weltering in the mud like pigs!*" The price of human flesh, as may be expected in such a country, is low. Being moved on one occasion, rather by compassion than wisdom, Lieutenant Hardy offered a pocket handkerchief in exchange for a little girl six years old, which was accepted; this child had been stolen. Afterwards having two children in his possession, he offered *half a yard of red*

baize for a governess; "but there was no making a bargain." The lady whom he proposed to purchase at this rate, was, however, a beauty; "her neck and wrists were adorned with shells curiously strung; her hair fell in graceful ringlets about her delicate shoulders, and her figure was straight and extremely well proportioned." She paid the author a visit when he was moored in the Red River, making her appearance *à la nage*, with one of her companions; "I put out my hand," says he, "to lay hold of one of the swimmers, as the rapid tide was bearing the Indian's head under water. The hand was held eagerly up, and when I caught hold of it, I was not a little surprised to find that it belonged to the slender form of a young lady, of about sixteen or seventeen years of age." Being accommodated with a jacket, and subsequently with a sheet, the young lady established herself upon deck with great *coolness*, and devoured biscuit and frijoles with perfect good humour. "In vain I made signs to inquire the meaning of her visit," says Lieut. Hardy; "she remained feasting with as much composure and unconcern as if she had been in the midst of her friends." Finally, as the Indian who accompanied her would not exchange her for half a yard of red baize, they were both sent to shore in a boat, and heard of no more. With the political state of the country, or the mining department, our author troubles himself very little; but under the latter head he has some capital stories. "A Mexican miner," says he, "is a man endowed with an extraordinary degree of what may be termed technical eloquence, which he deals out with great vehemence, and frequently without any regard to fact. He seems, indeed, to have his imagination for ever overheated, and his ideas have always a *golden tint*, which renders them equally delusive to himself, and others who rely upon him. No class of men, however, are without some honest individuals amongst them, but I have never yet met with more than *one* miner whom I have every reason to consider truly honest. About two or three years ago, a swindler fixed a large specimen of ore, taken from the rich mine of Alamos, most ingeniously in the vein of a mine not a hundred leagues distant from thence. When the deception was perfect, he took a certain foreigner to the mine, to give him ocular demonstration of its worth. The parties descended with hammer and bolt, and a portion of the identical bit of ore which had been stuck on to the vein, was detached, and

subjected to examination. It turned out so well, that the deluded individual was determined to embark in the enterprize. When I knew him, he had already spent 10,000 dollars; and when any new demand was made upon his purse, it went accompanied with samples of the same rich specimen." Finally, an inquiry was set on foot which terminated in a discovery of the deception. The unfortunate speculator having lost 10,000 dollars, abandoned the enterprize, and the pretended miner went off to the south.

We have done our author great injustice in not quoting (if it be possible that we have not already quoted) some of his puns; it should also have been signified, on behalf of his courage, that he ventured to cut off a (dead) tiger's tail. With a short specimen of his political wisdom, we must however conclude. "A system," says he, "must be made for the people, and not the people for a system. Indeed, with respect to the present government, which has hitherto answered so badly, it is a pity that the Mexicans do not change it for one better suited to their circumstances, character, and previous habits. It is, besides, by far too expensive for the resources of the country, and has infinitely multiplied the number of both private and public tyrants. It has, in short, made the members of the body independent of each other, which is contrary to reason and practical utility. To effect a reform, whether under the present system of government or any other, I am convinced that a *benevolent tyrant*, one who would rule with a rod so long as it might be requisite, but who at the same time would consult the ultimate happiness of the country and the improvement of the inhabitants, is absolutely necessary"—P. 518.

The next work in our list is *Travels in Chaldaea, including a Journey from Bussorah to Bagdad, Hillah, and Babylon, performed on Foot in 1827. By Capt. Robert Mignan*. What there is of personal observation in this book is interesting, and has every appearance of being authentic; but we can hardly help exclaiming as we go on, "Is that all?" It is hard upon a man to travel on foot from Bussorah to Bagdad without ever meeting a lion. What Capt. Mignan did see, however, he tells, and the desert places he fills with quotations—not idle quotations from Byron and Moore, but from Chardin, Keppel, Niebuhr, Shaw, Morier, Buckingham, Hanway—Newton, Prideaux, Arrian, Strabo, Diodorus, Herodotus, and their several commentators. The

volume, in short, is a succinct account of the past and present state of the tract of land through which Capt. Mignan pursued his researches; from the Persian Gulf, that is, to Bagdad, and the site of Babylon, on the banks of the Euphrates and Tigris. "My aim throughout this work," says the author in his preface, "has been rather to delineate the various remarkable objects that presented themselves to my attention, than to enter deeply into useless theory and vain speculation; in short, to furnish an accurate account of the existing remains of ancient grandeur, to describe their present desolation, and to trace something like a correct outline of the once renowned metropolis of Chaldaea." Setting out from Bussorah with six Arabs armed and equipped, and eight sturdy natives who were employed in towing a boat up the stream, Capt. Mignan proceeded along the banks of the Shutal Arab in a northerly direction. The second day's journey brought him to the confluence of the Euphrates and Tigris, after which he continued his course "north ten degrees west," on the banks of the Tigris; having "before him the land of Eden, and behind a desolate wilderness," and steering ἀπὸ τοῦ Ἀρκτοῦ (Anglice, by the Pole-star). At Zetchiah they had a slight altercation with the inhabitants, who insisted upon their paying tribute, notwithstanding the written warrant of Montefik Sheikh to the contrary. "The Sheikh of this village," says Capt. Mignan in a note, "pays 50,000 piastres or 4500*l.* yearly to the Montefiks. This sum is collected from the Bagdad trading boats and the cultivation of an extensive tract on either side of the Tigris. They also plunder all those who are so unfortunate as to fall into their power." "The fine, honourable, hospitable character generally attributed to the Desert Arabs (alas!) is at present a fiction." Dr. Shaw tells us that "the Arabs are *naturally* thievish and treacherous; and it sometimes happens that those very persons are overtaken and pillaged in the morning, who were entertained the night before with all the instances of friendship and hospitality." Capt. Mignan himself was neither entertained nor pillaged, so he has little to say on that score; but he dislikes their *cooking*. "Having bought a couple of sheep," says he, "for my people, I was witness to some curious culinary operations. The entrails were ripped open; pieces of which, with the hoofs, dipped once or twice into the water, were eaten by them *raw*; the rest of the animal, unflayed and unshorn,

was put into a vessel and half boiled, when they drank the *soup*, and voraciously devoured the scarcely-warmed carcase. 'They are a very filthy set of people, particularly in their food,' &c. Their method of spinning and weaving is better. "At sunset I passed through an extensive camp of Arabs: they were as civil and respectful as those I had hitherto met with, and appeared to be living in the most primitive state, chiefly employed in making a cloth from the wool of their sheep. They first spin it into yarn, winding the threads round small stones; those they hang on a stick, fixed in a horizontal position, between some shrubs or trees, to form a woof; then passing other threads alternately between these, they thus weave the cloth with which they clothe themselves." (P. 22.) Of their navigation we have the following particulars: "Parties of both sexes were crossing the stream, in a state of nudity, upon a stratum of rush." "At three we saw an encampment of Arabs crossing the river on inflated sheep-skins," &c. The process, it seems, is very much the same as it was in the days of Herodotus, and the construction of rafts very little improved. For music, "they were contented with a kettle covered with a round, empty, sheep skin bag, which in general is used for holding oil," but on great occasions served for a drum. "The harmony of the instrument was heightened by the clapping of hands, and a loud chorus of so peculiar a strain, that I am incapable of describing it, and such as I never heard before. One person at a time came forward and danced, keeping up a constant wriggling motion with his feet, hands, breast, and shoulders, until his gestures became too fatiguing to be continued." A specimen of this diversion our author witnessed amongst his attendants, one night when "the cold was piercing," and "they were in high spirits." P. 28.

The remains of antiquity, which were Captain Mignan's principal object, are mostly of brick. On the left bank of the Tigris, however, on the highest of a ridge of mounds extending for nearly a mile, and covered with broken pieces of pottery, fragments of tile, flint glass, and shells, he "stumbled upon some blocks of black stone, measuring four or five feet square, and completely honeycombed from exposure." "Concluding that these stones must have been extracted from beneath the tumulus," says Capt. Mignan, "I commenced clearing away at the base; and as far as I dug, I found that

the mound rested on layers of stone, each measuring about five feet square, so firmly joined together, that my digging implements broke to pieces, and obliged me to discontinue any farther attempt at excavation. There was no appearance of erect building whatever, nor any burnt or unburnt bricks except on the summit, where I saw some fragments of brickwork perfectly black, petrified, and molten. I found a large portion of an earthen vase, (similar to some I have dug up near a village called Reschire, five miles to the south of Bushire on the Persian Gulf,) and human bones lying in it. 'This vessel was made of baked clay, and appeared painted over: we had to delve with our hands for two feet deep, previous to extracting it. That there were several more I am convinced, as they are never found singly, but in long rows nearly touching each other, and fronting East and West.' (P. 47.) On the right bank of the Tigris, not far from the site and remains of Ctesiphon, "stands the Tank Kesra, a magnificent monument of antiquity," which is described at some length. The full extent of the front, or eastern face, of this pile of building, is three hundred feet. "It is divided by a high semicircular arch, supported by walls sixteen feet thick; the arch itself making a span of eighty-six feet, and rising to the height of one hundred and three feet. The front of the building is ornamented and surmounted by four rows of small arched recesses, resembling in form the large one. The style and execution of these are most delicate, evincing a fertile invention and great experience in the architectural art." (P. 72.) To crown all, the natives of this country assert that the ruins are of the age of Nimrod! At Bagdad, English travellers are well received, "on account of the veneration and respect which the inhabitants of that place bear to the memory of the lamented Mr. Rich, the late British resident." The largest gate of this city is walled up and held sacred, in honour of Sultan Murad IV., who quitted the city by it, after having recovered Bagdad from the Persians. The inscription on this gate is remarkable enough to deserve quotation, as a specimen of Mohammedan taste; it is as follows: "In the name of the Merciful and Beneficent." (Then a verse of the Koran, chosen, as it would seem, at random.) "'And if Abraham and Ismael take the laws from the temple, our Lord will accept at our hands that thou art the hearer, the wise.' This is what he commanded should be built, our

Prince and Lord, the Imaum, (obedience to whom is binding on all mankind,) chief of the true believers, the successor appointed by the Lord of all worlds, the evidence of God (on whom be glory and exaltation) to all his creatures:—the peace and mercy of God be upon his spotless ancestors; may his true call on mankind to submission, aid, and guidance, continue to be the bounden duty of the faithful in listening and attention. The completion was vouchsafed in the year 618. The mercy of God be on our Master, Mohammed, and his pious and immaculate house." (P. 96.) The above is said to be a literal translation; and several other inscriptions are given, which are very much in the same style. For the past glories and present desolation of Babylon, ("the beauty of the Chaldees' excellency," "the golden city," "the lady of kingdoms," "the praise of the whole earth,") for the description of the Athleh tree, ("perhaps a scion of the monarch of the hanging gardens,") and of the bricks which were part of the walls three hundred and fifty feet high—for all inscriptions, vases, gems, relics, cuneiform writing, &c., &c., we must refer to Capt. Mignan himself. His work is embellished with good plates, and furnished with maps.

Literature, whether grave or gay, has scarcely fair chance of attention this month. The eyes are so dazzled by the glitter of *THE ANNUALS*, that they can with difficulty be steadily fixed on common typography. We have therefore dispatched our portion of that first, and now proceed to enumerate and characterize the individuals of this splendid species.

Friendship's Offering was the first competitor with the *Forget Me Not* (which we noticed last month), and, like that publication, maintains a gallant and successful struggle with the numerous rivals which have since arisen. The volume before us is not surpassed, if it be equalled, by any of the class to which it belongs. Its embellishments support the high character which we assigned to those of last year's volume. In landscape, *Vesuvius* (by Jeavons, from Turner), *Echo* (by Goodall, from Arnald), and *Spoletto* (by Jeavons, from a painting by Capt. Grindlay); and in group or figure, *Reading the News* (by Robinson, from Wilkie) and *Early Sorrow* (by Finden, from Westall) are as good as heart can wish. The literary portion is considerably improved. There is a tale, "The White Bristol," from the powerful pen

of the "O'Haras," many very pleasant things bearing the names of Mitford, Howitt, Hall, Pringle, Jewsbury, &c., and some beautiful lines by Dr. Bowring, entitled "God and Heaven."

The Winter's Wreath claims a praise the reverse of that just bestowed; for here, while the former literary character is sustained, the pictorial merit of the work has decidedly advanced. Altogether, it takes a higher rank than heretofore. It comes up from its provincial birth-place (Liverpool) as once did (O, why was it only *once*?) the venerated philosopher and philanthropist to whom it is dedicated, and like him takes its place among whatever the Metropolis can boast in this annual assemblage of the intellectual and splendid.

Without being theological, there is a serious and moral tone kept up in this publication which cannot fail to recommend it to a numerous and respectable class of readers.

The Gem lacks some of its last year's lustre. It is bigger; we would rather have had it brighter. The index is no longer rich with the names of Scott and Baime, Lamb and Hood. We would not disparage it now, in comparison with many others; but it is not as last year, when "none but itself could be its parallel." Was its extraordinary sale, 5000 copies of the first edition, and 2500 of the second, which was larger than that of any other Annual of the same class in its first year, not sufficient to repay or stimulate the proprietors to hold on in their course? Or has their expenditure been guided—unwisely, we think, if it be so—in a different direction? They should have persevered. It must have answered ultimately. The true spirit of enterprise is that breathed in the following noble lines which they have given us from the German of Schiller:

"COLUMBUS.

Cheerly, bold mariner! Heed not the
scoff
Of flippant ignorance! Though, in de-
spair,
The steersman's wearied hand drop from
the helm,
Still westward, westward! There the
golden shores,
Already to thy spirit visible,
Or soon, or late, thy straining eyes shall
bless!
God, God is thy Conductor! Trust in
Him—
And onward hold thy patient course,
athwart

The trackless wild of waters ! For, be
 sure,
 The land thou seekest, did it not before
 Exist, from out the silent deep would
 rise,
 Such daring to reward ! With Genius,
 Nature
 A sacred league hath struck ; and what-
 soe'er
 Genius hath promised, Nature must con-
 firm !" — P. 50.

The Iris, edited by the Rev. Thomas Dale, the Professor of English Literature in the London University, bears avowedly a more religious character than any of these works which we have yet noticed. Its theology is moderate Church-of-Englandism, and the peculiarities of that faith are very apparent, as it is natural to expect they should be ; but they are not made offensively prominent, and the general spirit of the work is liberal and devotional. It contains eleven engravings, from old masters, on sacred subjects. They are chiefly from the life of Christ, arranged as a series, and accompanied with illustrative verses from the pen of the Editor. Mr. Dale's composition is polished, harmonious, and graceful ; more free from faults than rich in beauties. The other contributions are very much of a similar description.

This publication possesses a great charm in its unity of design and tendency. In this particular, with one exception to be hereafter noticed, (the *Landscape Annual*,) it stands alone. Beyond the very general purpose of sweeping together whatever of verse, prose, and picture, may be amusing and saleable, the rest seem perfectly objectless. The consequence is a prevailing sameness which is very tiresome, and makes them scarcely distinguishable in the memory ; together with not unfrequent discordancies as to style, taste, and moral tone, brought closely together in the same work, which are very annoying. They would all be the better for having something peculiar to aim at, it would scarcely matter what, which should give them more unity and harmony. While all classes of readers might still be amused, some one class should be interested. In the different schools of poetry and painting, in the various regions of the great world of literature, such objects might easily be found. So long as purchasers were secure of having beautiful engravings, talented compositions, and that not very limited variety which would still be admissible and be required, there need be no apprehension of limiting the sale,

and the great advantage would be gained of a much higher degree of literary worth and permanent interest.

The Bijou is little to our taste. The second title should be amended, or rather should be "worsened," to make it correspond with the work ; for we can scarcely call it an "Annual of Literature and the Arts," while its compositions are so jejune and paltry as those of the present volume, and its illustrations almost exclusively copies of portraits. They are the best of their class ; three are from paintings by Sir Thomas Lawrence, and there is, besides, a Bag-piper, from Wilkie, which we take to be a portrait, for no man of taste would make such a face for his own amusement ; still, this is a very inferior department of the art. It can only recommend the *Bijou* to the drawing-rooms of a vain and unlettered portion of the aristocracy. The poem on "The King" seems scarcely good enough even for that meridian. It reads so very like the first of the *Rejected Addresses*, that, but that we cannot perceive what joke there would be in such a hoax, we should imagine their facetious authors had imposed upon the loyal simplicity of the Editor. For instance ; Regent Street and the Quadrant are thus poetized :

" Shall London swell the verse ? By his
 command
 Where hovels stood *palacious dwellings*
 stand.

The *chartered air* may now the town
 explore,
 And light *console the thresholds* of the
 poor."

Well may the modest author apologize ;
 and say,

" He who pretends to celebrate THE
 KING,
 Should paint like Lawrence, or like
 Southey sing."

It won't do ; no, not as a trial Ode
 for the Laureatship.

The Amulet this year is very, very rich. Amid a host of good and beautiful things it has two of first-rate excellence ; The *Crucifixion*, by Le Keux, from Martin, and a *Ballad*, entitled the *Old Man's Story*, by Mary Howitt. We shall not attempt either to describe the one, or criticize the other ; but of the latter we must say, that it has raised the name of Mary Howitt prodigiously in our estimation ; that although it strongly reminds us, in several passages, of Coleridge's *Ancient Mariner*, the reminiscence does

not annoy in reading it; that it is just what a narrative Ballad should be—simple, touching, powerful; marvellous in its incidents, yet natural in its emotions; and worthy of taking its place by the side of the best thing of the kind which last year's Annuals produced—we mean Mr. Hood's *Dream of Eugene Aram*. This is praise enough for the Amulet; and there is that in its contents which would warrant much more.

The Literary Souvenir retains all its claims to the partiality which we have always felt for it; and which can scarcely diminish so long as it is under the judicious and tasteful management of its present Editor. Mr. Alaric Watts seems expressly formed by nature to write for, and conduct, publications of this description; he is not too good for the occupation; nor is that too good for him. It is a beautiful fit, as a tailor would say. All is graceful, easy, elegant, and pleasing. We only wish he would cut a certain Rev. C. Hoyle, who deals out very tame and meaningless verses, and plays the odd trick of decorating them with the names of some of the finest scenes of Scotland and the North of England. If he be engaged for next year, let the Editor make a revoke; he will lose no point by it; and there can scarcely be a worse turn up, for such meagre lines with such glorious titles are no honour to the work. They were the only drawback upon our pleasure in looking through it.

We unhesitatingly believe the Editor's assurance that, in making his selection, he has been "influenced less by the importance of the name than the intrinsic merit of the production." This is what makes his volume so much more generally readable than most of these publications. His own compositions are a good specimen of its average merit. Our readers will, we think, be pleased with the following lines from his pen:

"*A Remonstrance, addressed to a Friend who complained of being Alone in the World.*

"Oh say not thou art all alone,
Upon this wide, cold-hearted earth;
Sigh not o'er joys for ever flown,
The vacant chair,—the silent hearth:
Why should the world's unholy mirth
Upon thy quiet dreams intrude,
To scare those shapes of heavenly birth
That people oft thy solitude!

Though many a fervent hope of youth
Hath passed, and scarcely left a trace;
Though earth-born love, its tears and
truth,

No longer in thy heart have place;

Nor time, nor grief, can e'er efface
The brighter hopes that now are
thine,—

The fadeless love,—all pitying grace,
That make thy darkest hours divine!

Not all alone;—for thou canst hold
Communion sweet with saint and sage,
And gather gems, of price untold,
From many a pure, untravelled page:
Youth's dreams, the golden lights of
age,

The poet's lore,—are still thine own;
Then, while such themes thy thoughts
engage,

Oh, how canst thou be all alone!

Not all alone;—the lark's rich note,
As mounting up to heaven, she sings;
The thousand silvery sounds that float
Above—below—on morning's wings;
The softer murmurs twilight brings,—
The cricket's chirp, cicada's glee;—
All earth—that lyre of myriad strings,
Is jubilant with life for thee!

Not all alone;—the whispering trees,
The rippling brook, the starry sky,—
Have each peculiar harmonies,
To soothe, subdue, and sanctify:—
The low, sweet breath of evening's
sigh,

For thee hath oft a friendly tone,
To lift thy grateful thoughts on high,—
'To say—thou art not all alone!

Not all alone;—a watchful eye,
That notes the wandering sparrow's
fall;

A saving hand is ever nigh,
A gracious Power attends thy call:
When sadness holds thy heart in thrall,
Is oft his tenderest mercy shewn;
Seek thou the balm vouchsafed to all,
And thou canst never be ALONE;"

Pp. 199—201.

Miss Jewsbury's lines on the Singing Bird at Sea tempt us, as the best critique upon them, to apply their own conclusion to the rising genius of their youthful author:

"A prophet's promise—an angel's word,
They were all in the note of that singing bird."

In his tale, entitled "*The Last of the Storm*," Mr. Banim seems to be taking leave of that subject, so near his heart, the Wrongs of Ireland. We love the patriotism of this eloquent novelist, as much as we reverence his genius.

The Engravings in the *Souvenir* are, as usual, excellent. Martin is not quite on his own ground in the "*Tournament*," but it bears the master's mark.

Mr. Allston's Angels walk up and down marble steps in his Jacob's Dream ; if he must take this subject, he should have copied, as it never can be improved, the ladder of light in Rembrandt. Harlowe's Mrs. Siddons in Lady Macbeth is a magnificent memorial of a magnificence which can never be adequately portrayed, unless it should be, as it may some day, by a kindred spirit in a kindred form.

The Keepsake has survived its rival of last year, the Anniversary, and maintains a pre-eminence of splendour corresponding with its superior size, price, and pretensions. The former volume, we are told, was "found in every respectable bookseller's shop in Europe, India, and America," and this certainly deserves an equally extensive circulation. Art has done her utmost in the embellishments, and our country may send them forth proudly into the world as specimens of what her sons can do. "Thus painters write their names at Co." The portrait of Lady Georgiana Ellis, (by Heath, from Lawrence,) the two views on Virginia Water, (by Wallis, from Turner,) and the Princess Doria and the Pilgrims, (by Heath, from Wilkie,) may be particularized as having each, though in a different way, an almost magical effect. But there is scarcely one of the eighteen engravings, of which we may consider twelve as *given* to the purchaser of the volume, notwithstanding its higher price (21s.) than those previously noticed, which does not deserve the expression of our admiration. In turning to the literary department, we must moderate our tone. There are, as before, several very choice and well-told tales ; and these are its chief support. Sir Walter Scott contributes a Tragedy, the production of his juvenile days, not exactly translated, but got up and arranged, from the German, which is very like the many other bloody and mysterious and extravagant dramas of that short-lived school which Canning and Frere laughed out of this country. Some letters from Lord Byron, apparently to Douglas Kinnaid, are inserted ; they are characteristic, but do not amount to much. And there are also the following very pictorial, poetical, and philosophical lines by Coleridge :

" *The Poet's Answer, to a Lady's Question respecting the Accomplishments most desirable in an Instructress of Children.*

" O'er wayward childhood would'st thou hold firm rule,
And sun thee in the light of happy faces ;

LOVE, HOPE, and PATIENCE, these must be *thy* Graces,
And in thine own heart let them first keep school.

For as old Atlas on his broad neck places

Heaven's starry globe and there sustains it : so

Do these upbear the little world below
Of Education, PATIENCE, LOVE, and HOPE.

Methinks, I see them group'd in seemly show,

The straiten'd arms uprais'd, the palms aslope,

And robes that touching, as adown they flow,

Distinctly blend, like snow emboss'd in snow.

O part them never ! If HOPE prostrate lie,

LOVE too will sink and die.
But LOVE is subtle, and will proof derive

From her own life that HOPE is yet alive.

And bending o'er, with soul-transfusing eyes,

And the soft murmurs of the Mother Dove,

Woos back the fleeting spirit, and half supplies :

Thus LOVE repays to HOPE what HOPE first gave to LOVE.

Yet haply there will come a weary day,

When over-task'd at length
Both LOVE and HOPE beneath the load give way.

Then with a statue's smile, a statue's strength

Stands the mute sister, PATIENCE, nothing loth,

And both supporting does the work of both."—P. 279.

The Landscape Annual, otherwise entitled "The Tourist in Switzerland and Italy, by Thomas Roscoe, Esq., illustrated from drawings by S. Prout, Esq.," has a completely distinct character from the rest of these publications. Its peculiar object is sufficiently indicated by the title. It contains twenty-five beautiful engravings of the most interesting objects which present themselves to the traveller on his route from Geneva to Rome. The accompanying descriptions are, as might be expected, distinguished alike by correctness and elegance. It is a work of great interest and permanent worth.

But it is time for us now to give a hasty glance at the provision of sweets

made for our little folks in this great Christmas feast.

The Juvenile Keepsake retains undiminished the excellence which called forth our hearty commendations on its first appearance. It is worthy of the name of a Roscoe as its Editor; and what can we say more? The Tale of the Children's Island, from the French of Madame de Genlis, a sort of social Robinson Crusoe narrative, cannot fail of interesting our juvenile population, and will probably make many a band of imaginary colonists. The following little Bird-song is very pretty:

" Ring-Dove! resting benignly calm,
Tell my bosom thy secret balm;
Black-bird! straining thy tuneful
throat,
Teach my spirit thy thankful note;
Small wren! building thy happy nest,
Tell me where is a home of rest!
Eagle! cleaving the cloudy sky,
Teach my nature to soar as high;
Sky-lark! winging thy way to Heaven,
Be thy track to my footsteps given."

Mrs. Opie's Hymn, entitled Resignation, is a penitential effusion of rather too deep and dark a character for this work; happily the same opening of the volume presents a beautiful corrective in the

" *Spring Morning*, by Miss Emily Taylor.

" There's Life abroad;—from each green
tree
A busy murmur swells;
The bee is up at early dawn
Stirring the cowslip bells.
There's motion in the lightest leaf
That trembles on the stream;
The insect scarce an instant rests,
Light dancing in the beam.
There's Life abroad—the silvery threads
That float about in air,
Where'er their wanton flight they take
Proclaim that Life is there.
And bubbles on the quiet lake,
And yonder music sweet,
And stirrings in the rustling leaves,
The self-same tale repeat.
All speak of Life—and louder still
The spirit speaks within,
O'erpowering, with its strong, deep,
voice
The world's incessant din:
There's Life without—and better far,
Within there's life and power,
And liberty of heart and mind
To love, believe, adore."

The Editor has fully accomplished his purpose of blending with morality and

instruction a rich and abundant vein of gaiety and novelty.

Except to Norfolk boys and girls, the Market Woman's Adventure will need a glossary; its dialect is a nut which only their teeth can crack; but they will enjoy it so heartily, that its insertion is no *stry* of humour.

Ackerman's Juvenile Forget-Me-Not is distinguished among the Juveniles by the beauty of its engravings. Some of its contributors seem not so well practised in writing for the young as those of the Juvenile Keepsake; of course this applies not to such writers as Mrs. Hofland and the Howitts, and they are a large exception. For "One of the Vanities of Human Wishes," by Mary Howitt, and "The Wind in a Frolic," by Wm. Howitt, we would certainly make room, if we could. They are both admirable. Altogether, the work is an appropriate and graceful pendant to Mr. Ackerman's *Forget-Me-Not* of larger growth; his being the proprietor of which led him, we suppose, to think there was no harm in making this "little bark attendant sail" under the same colours and name. That name had, however, been previously appropriated by the next we have to notice, viz.

The Juvenile Forget-Me-Not, edited by Mrs. S. C. Hall. This is now in its third year, and a lovely and thriving little thing it is, and a credit to the management of the amiable and talented lady who has the care of it. There are two of her own productions, and both very interesting. In one of them, "The Irish Cabin," the moral, that *God will never desert the innocent*, is exemplified by a very gross violation of probability in the supposed events. This is injudicious; it fosters very unreasonable and deceptive expectations in the young; and is, indeed, false doctrine, for in the sense here meant, of making innocence evident at a critical juncture, so as to rescue those who may be wrongfully accused from unmerited disgrace and suffering, Providence is very far from always protecting the innocent. The child too often learns this, experimentally, by the mistakenly adjudged reward or punishment of the parent or the teacher. In this sense, the best men have been, as their Master was, "forsaken." There is a sense in which, that God never deserts the innocent is a certain and sacred truth; in that sense, and that only, should it be inculcated on the child's mind. Mrs. Hall's error is a very common one; it is the more desirable that *she* should correct it. The volume is so

valuable, in its arrangement, and embellishments, so well got up, and so perfectly adapted to its object, that it might bear much more blame than this in perfect consistency with a strong recommendation of it. The first article is from the pen of the late Mrs. Barbauld; a very pleasant admonitory sketch for the especial benefit of young ladies.

The New Year's Gift and *Juvenile Souvenir*, edited by Mrs. Alaric Watts, is quite a feminine reflection of Mr. Watts's *Literary Souvenir*, and characterized by the same pervading good taste, respectability, and elegance. The Editor persists in her "studied rejection of the Giants and Dragons of Faëry Land," guarding her position by the authority of Miss Edgeworth, and the argument, "that children should be taught nothing that it will ever be necessary for them to unlearn." But this remark is not to the purpose. Nobody contends that children should be taught Faëry Tales as true histories. The juvenile public, at ten years of age, may discriminate between fact and fancy. *Æsop's Fables* have, for many a generation, been in the hands of yet more youthful readers, without their having afterwards to unlearn any faith in the loquacity of birds and beasts. And if the imagination be a powerful agent in the formation of character and the production of happiness, it should have its proper food as well as its proper restraint and correction. To those parents, however, who

think with this very intelligent lady, her graceful little volume must be peculiarly acceptable; while to those who hold an opposite opinion, its sins of omission will appear very venial in the contemplation of its many merits.

We have to notice one Annual out of its place, unless we may be allowed to plead that the publication itself is out of its place among the Annuals; and there is something too solemn and sacred in its title to blend harmoniously with what must seem comparatively "so light and vain." It aims at "a decidedly religious character," and is called *EMMANUEL*, and edited by the Rev. W. Shepherd. This title is avowedly adopted because it "betokens godliness." The decorations are few and unpretending; and many of the compositions unexceptionable; and this is the chief merit that we can ascribe to them. From a few even this praise must be withheld; for instance, the Editor's tirade against those who think marriage a civil contract, whom he reprobates as the abettors of all sorts of enormities. A note to some lines on the Conflagration of York Minster records a singular coincidence—viz. that "in the first afternoon lesson for the Sunday after the Conflagration took place the following passage occurs:—'Our holy and our beautiful house where our fathers praised thee is burned with fire; and all our pleasant things are laid waste.' Isaiah lxiv. 11."

MISCELLANEOUS CORRESPONDENCE.

Manchester College and London University.

To the Editor.

SIR, *London, Nov. 1829.*

A CORRESPONDENT has started, in your last number, (p. 806,) a question "respecting the propriety of connecting the College at York with the London University." Having myself received the usual course of education which the College at York affords, and being in a considerable degree acquainted with the plans and proceedings of the London University, my proximity to its site affording opportunities in this respect of which I occasionally avail myself, I can-

not help entertaining an opinion on this subject, which, with your leave, I will venture to express. Permit me then to say, Sir, that I think the question, in the pages of the *Monthly Repository* at least, premature—that it would have been better to leave the discussion of it a little longer to private circles. And for this obvious reason—the London University is yet an infant Institution, and, however promising, cannot be watched without anxiety mingled with hope. Its best friends must own that its health and strength are not yet sufficiently proved; so much so, that, whatever it may become, an adequate, a safe opinion evidently cannot yet be formed respecting

the advantage which such an Institution as the College at York would gain by being united with it.

The expression of Hieronimus is liable to objection, when he says, "the objects of both, in reference to the admission of students, are so nearly alike, that the competition must continue to be strong, while they remain distinct." The chief object of the College at York is to educate young men for the Christian ministry. The aim of the London University is, at least, much more general. Those who know that Institution, must perceive that the professions of law and medicine are most likely to profit by the advantages which it at present has to offer. There can, therefore, be no just competition between them, since no young man, with the prospect of entering the Christian ministry, or even of obtaining a complete course of general education, would content himself with the advantages offered by the London University.

But the question which Hieronimus, no doubt, means to suggest is, whether the students for the ministry at York would not have additional advantages by the removal of that Institution to London? And it may very naturally be thought that, could that Institution be transplanted entire into the neighbourhood of the London University, it would gain much, while it would lose nothing. Even in that case it is to be remembered that the chief advantage which would accrue to the young men educating for the ministry, would be that of a wider sphere of intellectual competition. Their more extended intercourse with learned and scientific men, and with young men engaged in the pursuits of knowledge, would perhaps liberalize their tone of mind—give them a higher idea of the qualifications necessary to constitute an influential member of society, and inspire them with a loftier ambition. For the solid purposes of study—the acquisition of sound knowledge and valuable principles—and for the formation of habits of vigorous and impartial thought, I am not aware that the London University at present offers any advantages which a student at York has particular reason to envy. Not to mention the studies of Theology, and the evidences of Natural and Revealed Religion, which, it may be supposed, would be pursued in the Institution, if removed with its present Theological Tutor, as well in connexion with the London University, as at York—the wants of that University, in respect of Intellectual and Moral Philosophy, of Logic, of Ancient and Modern History, are not yet supplied.

These are the studies most intimately connected with the formation of an enlightened Christian minister, and, indeed, of an enlightened man, and anxiously will every lover of liberal principles wait to see how these important professorships will be filled up. The council evidently labour under a difficulty in regard to them, for which the partial rule they seem to lay down for themselves, may in some degree account. Those, however, who recollect the complete and comprehensive manner in which courses of lectures on these subjects—to which may be added, the *Belles Lettres*, were delivered at York, will not entertain sanguine hopes of a speedy or great improvement upon it in the London University. But until its wants in these respects are supplied, until the proceedings of that Institution altogether have attained greater maturity, and the nature of its influences can be better ascertained, it is evidently to little purpose to make the removal of the College at York a question. Mr. Kenrick's sufficiency, as a Classical Tutor, is no longer the partial boast of his own sect. His name and merits are appreciated by every liberal scholar, and not unknown within the walls of the London University itself. Whatever may be the defects which have been the usual subjects of complaint in the York Academy, they are not such as the London University is at present calculated to remedy. The departments of science in which that University excels—Chemistry, Anatomy, Law, and the Modern Languages, valuable, no doubt, in themselves, are not the most intimately associated with eminence in the profession of the ministry. Above all, it is to be considered whether the advantage—an advantage to students for the ministry inestimable—of a domestic establishment, which York now possesses, would not be impaired by a removal to the metropolis; whether it could be removed without far greater expense than the funds of the Institution conveniently admit; and whether, if the expense were no obstacle, it could be beneficially and practically brought into connexion with the University, as the University is now governed and conducted. These are questions upon which it is, perhaps, difficult to form a solid opinion.

Should these hints upon the question of Hieronimus be deemed worthy of your acceptance, they are at your service. And I may, perhaps, without impropriety, take this opportunity of expressing the very deep and grateful sense I entertain, in common, I have no doubt,

with many valued fellow-students, of the superior advantages afforded at the Manchester College, York; and to add, that advancing studies, growing experience, and increasing acquaintance with other academical Institutions, only serve to strengthen this feeling and impression. That the Institution has no important defects, and admits of no improvements, it would be folly indeed to maintain; but I am inclined to think, perhaps it may be from very partial acquaintance with the Unitarian public, that such as it is, it is not duly appreciated amongst us. One strong evidence of this appears to be the great indifference manifested about sending to York young men, with *previous* education, properly qualified to make the most of its advantages, and from a sphere of life which naturally gives them some influence in society. For my own part, I esteem it no mean ambition, rather indeed a debt due to the supporters of that Institution, to shew that they have not been thrown away upon one who is insensible of their value, and to endeavour to prove worthy, as far as Providence may permit, of my humble and unpretending, but generous and noble-minded, Alma Mater.

EDWARD TAGART.

Authenticity of a Part of the Baptistical Commission.

To the Editor.

SIR, *Pentonville, Nov. 4, 1829.*

IN the Critical Notice of "A Few Words of Obvious Truth," &c., in your last number, it is said, "The alleged discrepancy between the practice of the apostles, who are uniformly recorded to have baptized in the name of Christ, and the language in Matt. xxviii. 19, is indeed a formidable one to all, whether Trinitarian or Unitarian, who hold that our Lord was, by that language, instituting a positive rite. We should certainly have expected in that case—nay, we should have deemed it obligatory, that the verba ipsissima of the Founder should have been employed, whenever the rite was performed. Yet even then the supposition of forgery would have been a desperate resource for the removal of the discrepancy. It is one which they have no occasion for who think that Christ was not then instituting a ceremony, but alluding to a practice."—P. 785.

Now, Sir, a word or two with the writer of this paragraph. He talks of the alleged discrepancy between the command of Christ and the practice of

the apostles.—Where is the proof of it? In the command the form is given at full length; it is not so given in the record of the practice: but the omission by the historian is no proof of an omission by the administrator. Suppose a similar case.—Our Sovereign is styled King of Great Britain and Ireland, (it used to be "of Great Britain, France, and Ireland,") and I presume is proclaimed by that title. Now, let any historian, in the course of his narrative, tell us, "on the day after the death of his father, George IV. was proclaimed King of Great Britain" (or perhaps "King of England"); should we from thence be entitled to argue that the form was discontinued? I think not. Nor are we authorized to infer from the brief account in "the Acts of the Apostles," that these discontinued the use of the form prescribed by their Master. We have evidence that it was not laid aside, in the question which Paul put to the disciples at Ephesus (who told him they had not so much as heard that there was any Holy Spirit)—"Unto what then were ye baptized?" Acts xix. 3.

Again, the writer thinks Christ was not instituting a ceremony, but *alluding to a practice*. Alluding indeed! Allow me to give the allusion at full length.—"Go ye and teach (make disciples of) all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world (or age)." Now, Sir, if this is not commanding the observance of a ceremony, (whether existing previously or not, is of no consequence,) I should like to know what is. And how did the apostles understand him? When Peter had, under the influence of the Holy Spirit, preached to the Jews, on the day of Pentecost, so forcibly that they were pricked to the heart, he replied to their anxious inquiry, "Men and brethren, what shall we do?"—"Repent and *be baptized every one of you*, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit," &c. Here, Sir, I suppose is another *allusion to a practice*.

If baptism were a *practice* of the Jews in Christ's day, (of which there is very little evidence,) it was a tradition of the elders. Is it likely that at so solemn a time, and in such manner, he would have alluded to one of those traditionary practices of which he spoke with such reprobation on other occasions? And

how is it we have no record or trace of any discontent, on the part of the Jews, that baptism was enjoined *on them*, as we should expect, if they had previously known it as an ordinance applicable *only to converts from heathenism*?

J. C. MEANS.

Authenticity of a Part of the Baptismal Commission.

To the Editor.

SIR,

MY Reviewer (for whose candid notice of a few pages which might have provoked a less honourable temper of mind, I owe, and am pleased to render, my thanks) designates the Baptismal Commission *an allusion to a practice*. Now I can assure you with perfect sincerity, that though I have taken no little pains to attach a meaning to this expression, it has hitherto been so absolutely *invitâ Minervâ*, that I quite despair even of remote success. Would any of your correspondents oblige me by rebuking my conscious stupidity in furnishing me with its perhaps very obvious import?

Having taken up my pen simply to put this question, may I be indulged (O the kakoethes!) with only a word or two more? The following postulate will hardly be impeached by the stoutest sceptic, or the most insatiable lover of controversy; that our Saviour either dictated to his immediate disciples the succinct and precise mode of baptism in question, viz. "into the name of the Father," &c., or, that he did not. If he did, it seems to be admitted, that the uniform administration of the rite, as recorded in the history of the apostles, into the name of the Lord or Jesus Christ only, must excite surprise and challenges explanation. If he did not, then what is the supplementary part of the mandate, if not an interpolation? Surely the issue is not an unimportant one, and truth must, in any event, be befriended by the amicable discussion of it!

THE AUTHOR OF "A FEW WORDS OF OBVIOUS TRUTH."

[The two foregoing letters were communicated by the Editor to the Author of the Critical Notice on which they animadvert, in order that the attack and the reply might both appear in the present volume, of which this number is the last. The Reviewer's comments are subjoined.]

Your correspondent, Mr. Means, has

taken rather an odd method of shewing, that in Matt. xxviii. 19, our Lord was "instituting a ceremony" and not alluding to a practice;" and of removing the alleged discrepancy between this passage (so interpreted) and the recorded practice of the apostles.

This text, he says, contains "the form at full length." But he has not shewn by what process of *abridgment* "the name of the Father, and of the Son, and of the Holy Spirit," is reduced to "the name of the Lord Jesus Christ." To select one name out of three would not be to abridge. It is mere omission. This indeed he allows; and he argues that "the omission by the historian is no proof of omission by the administrator."

I should have thought it had been, in such a case as this. There is no reason whatever for affirming that the Acts are a bit more brief than the Gospels on this subject. There is no reason whatever for assuming the *uniform* omission of the Father and the Holy Spirit, rather than of the Son. If the rejection of the Messiah by the Jews was the inducement to select his name in recording their baptism, in that of converts from heathenism we might expect to find the name of the Father selected; and in such a case as that to which Mr. M. refers, (Acts xix. 3,) there was an especial reason for selecting the name of the Holy Spirit, which yet the historian has not done. Under these circumstances, omission is something like negative proof; the only kind of proof to be expected. These men who "had not so much as heard whether there be any Holy Spirit," were yet only "baptized into the name of the Lord Jesus." Ver. 5.

As to the "similar case" adduced by your correspondent, it is certainly the fact that history records the anointing of George III. King of Great Britain, *France*, and Ireland; and of George IV., King of Great Britain and Ireland; and the "omission by the historian" is the consequence of the "omission by the administrator." Moreover, if in an authentic record of the proclamation of the sovereign's titles at several accessions, which should also be the only record, the sole depository of facts as to that practice; if in such a record one or two titles were uniformly omitted, I think this *would* be evidence of their actual omission.

Besides, the case is not one of mere omission. The "name of the Lord Jesus" is not in Matt. xxviii. 19 at all. It may be *equivalent* to the "name of

the Son," or it may not. The substitution of an equivalent phrase is a very different thing from obeying a command, in the institution of a ceremony, to use a certain prescribed form of words. That the apostles did employ the *verba ipsisima* of Christ, and that the historian uniformly substituted an equivalent phrase, (supposing it to be so,) is a wholly gratuitous assumption, a very bold one, and not particularly creditable to the accuracy of the historian. Are Registers kept thus at Worship Street? Do they baptize converts there "in the name of the Father, and of the Son, and of the Holy Spirit," and then write down in the books that they were baptized "in the name of the Lord Jesus"?

Your Correspondent attempts to prove that the apostles understood Matt. xxviii. 19, as the institution of a ceremony, by the fact that they baptized afterwards. What, then, does he say to the fact that they baptized *previously*? See John iv. 2. If they baptized in consequence of Christ's having instituted such a ceremony, the institution must have been, not after his resurrection, but at an early period of his ministry. Where is the record? Until it is produced, I am entitled to assume that baptism, as practised by Christ's disciples, was an affair of custom and not of divine institution.

Baptism might have been a Jewish practice and yet not "one of those traditional practices of which Christ spoke with such reprobation;" and, if so, there could not be the inconsistency which Mr. Means supposes in our Lord's alluding to it. Some such cases there were, for Christ attended synagogue-worship, which does not appear to have been of divine institution.

I cannot perceive the pertinence of your Correspondent's concluding question, "How is it we have no record or trace of any discontent on the part of the Jews, that baptism was enjoined *on them*; as we should expect, if they had previously known it as an ordinance applicable *only to converts from heathenism*?" The Critical Notice on which your Correspondent animadverts, contains no such view of baptism as is here intimated; and as it does not appear to me to be a correct one, I shall leave those to answer it whom it may concern.

To the Author of the Pamphlet I beg to explain myself as follows:

Christ commissioned his apostles to teach all nations, and specified three topics in particular with which they were to make their disciples fully acquainted, viz. the Divine paternity, his own mis-

sion, and the miraculous powers by which his kingdom was administered (the Father, the Son, and the Holy Ghost); into these they were (figuratively) to baptize them; an allusion to which there are many analogous ones not uncommon amongst ourselves, as when we talk of plunging into a subject, being immersed in it, &c., &c. It was the mind which was to be plunged, immersed, or baptized, not the body; and truth, (on those great topics,) not water, was the element; and the mental process was described in terms borrowed from a physical one to which they were accustomed. Christ gave a figurative command to teach, and the practice of baptism (about which he commanded nothing) supplied him with the figure. No very harsh one, for the enlightenment of the mind is the true circumcision as well as the true baptism.

Unitarianism the True Orthodoxy.

To the Editor.

Birmingham,
Oct. 15, 1829.

Sir,

I request the favour of your insertion of the following extract, and of the remarks which it has called forth:

"UNITARIAN DEVOTIONAL EXERCISES, as used at the Old Meeting-House, Birmingham.

"On few subjects are the mass of mankind less informed than on that of the Unitarian faith: by many it is confounded with Socinianism, from which it differs as essentially as light from darkness. Evans, in his 'Sketch of the Denominations of the Christian World,' was one of the first to identify Unitarianism with Socinianism. A calm and dispassionate perusal of the volume before us ought to satisfy every rational being as to the real tenets of the Unitarians. We have given the Work this perusal, and find that, so far from their worship being contrary to the Christian faith, as some persons have said, it approaches most near to what once was the orthodoxy of the Established Church. These 'Devotional Exercises' are selected from the Prayer-book of the Church of England, with a slight revision. The Litany, the Supplications, the Thanksgivings, are all from the same source; and so far from a denial or a rejection of the Saviour, these prayers usually end with a supplication to God through him. So much then for a sect whose doctrines all rational Christians will prefer to the canting Puritanism which, of late, has

thrown the Church of England into contempt".—From the *Birmingham Journal*, Saturday, October 10, 1829.

When the acute and sagacious Franklin recommended the careful Parisians to economize, *not* by using lamps instead of candles, but by enjoying the clear light of day instead of either, and gravely announced his *discovery*, that for six months in the year the sun *actually rose at or before six o'clock in the morning*; his drift was clear, and his admirable satire on the foolish waste of the hours of day-light was instantly understood. But here is a case in which a *discovery*, almost similar, is made in sober sadness, and is, with philanthropic earnestness, promulgated. Oh, that all would consent to expatiate in the free radiance of reason and revelation, instead of perversely groping their way by the blinking glimmer of human creeds and articles!

The "*Birmingham Journal*," be it premised, is a newspaper conducted on what are technically called High Church and King principles; its editor delights to follow the "*Standard*" in its vituperation of all that is liberal, and was, as may be imagined, especially opposed to the progress of Catholic Emancipation. Like the *Standard*, too, it is, I am free to allow, conducted with considerable talent.

From such a quarter, then, we have the following points voluntarily, deliberately, and distinctly stated and admitted:

FIRST, that on the subject of the Unitarian faith, the mass of mankind are singularly and grossly ignorant.

SECONDLY, that Unitarians differ, essentially and totally, from Socinians.

THIRDLY, that Unitarianism, as exhibited in the form of worship offered to public notice, approaches what was the *original*, and what the writer evidently considers the *true* orthodoxy of the Church of England.

FOURTHLY, that Unitarians do by no means reject or deny the Saviour; but that they do actually address their prayers and supplications to their heavenly Father *through him*.

FIFTHLY, that the Unitarian doctrine is, by all rational Christians, to be preferred to that of a certain class of persons forming a large proportion of the Established sect itself.

These positions I consider (with one exception) of prime importance, and shall briefly discuss them *seriatim*.

First, as to the *ignorance* avowed by the Journalist—I sincerely believe that

such *was* the benighted state of his own mind, until enlightened by the perusal of the Old Meeting Liturgy; and with equal fervency I hold that similar confusion prevails in the minds of the majority of those of other sects and parties, nor least in those who are loudest in their revilings of Unitarianism. When Lord Eldon asked, in the House of Lords, "What is a Unitarian?" I am convinced that he put the question in its simplest meaning, and that the first law officer in the land was really and truly as ignorant of the Unitarian faith as he was of the Rosicrucian Mysteries! This *perverse* absence of information is extremely annoying; but how shall the "Egyptian darkness" be removed? Unitarians may declare and explain their doctrines from the pulpit, they may avow them in their public prayers, but these modes present nothing permanently tangible. A solitary Calvinist may enter one of our places of worship, and at the close of the service exclaim, "I had no idea till now, that you believed in Jesus Christ!"* But the conviction goes no further. Books of controversy, too, may be published, but they are little read by the opponent party. To me all this is a main and valid argument for the general use of a liturgy. The pages of such a work are open to and legible by all, and would be *seen* by many not of our communion. To these records we may point and irresistibly appeal from the bigotry and ignorance of those who charge us with want of belief in divine revelation.

It is the *second* of my divisions which I consider of minor importance; it is, in fact, only a part of, and consequent on, the *first*. I shall not occupy a line in elucidating the Socinian Creed. Suffice it to assert that the persons *correctly* designated by that title *are Christians*; and could our worthy Journalist see a Socinian liturgy, I will venture to say, (though I myself never saw one,) that he would be equally surprised at the soundness of *that* sect, whose very name has been artfully made a

"Word of fear,
Unpleasing to a Churchman's ear."

The *third* point again is more important: Unitarian worship, we are told, approaches most nearly to the elder orthodoxy of the Church of England, that is, to the orthodoxy of the simple formula called "the Apostles' Creed," which is the *working creed* of the Church. And here is well illustrated the evil effect

* This is simple matter of fact.

of the duplex nature of church orthodoxy. What plain man who rejoices in his faith as a member of the Church of England, ever adverts in mind to the glories of Athanasian mystery? Do you ask for his creed; his tongue and his mind are prepared, and he rapidly runs over his "I believe in God, the Father Almighty, maker," &c., &c., and is satisfied with himself and his orthodoxy. At Church, it is true, the Athanasian Creed is "sung or said" in his presence; but whether the clergyman commences with "Who-soever will be saved," or, as in the Romish church, disguises it under the Latin of "*Quicumque vult*," is of little consequence; his auditory comprehend it not, or, if they do, they feel that it is no creed of theirs, and do not much believe that it is the creed of their pastor. The Established sect itself may, in time, discover that the Janus-mask of its two-faced creeds has the unintended effect of concealing the operations of those who are sapping its foundations, by admitting within its pale the promulgators of extreme Calvinism, thus giving to many, who must otherwise have been Dissenters, the richest *bonnes bouches* among its store of fat things.

The *fourth* position of our candid and *naïf* Editor is, his discovery that Unitarians in their prayers end with a supplication to God through the Saviour. That is to say, Unitarians are *Christians*, in the full and efficient sense of the word, for they believe that "there is one God and one Mediator between God and men, the man Christ Jesus," and, so believing, they address their prayers and supplications accordingly. This is worth recording, as the deliberate conclusion of a man who has evidently a general acquaintance with his Bible, and an abiding impression of its contents and requirements. He is surprised and pleased to find that a sect often calumniated as unbelievers, are, in fact, fully entitled to the honourable name of Christians. Alas! that the *true Apostles' Creed*, just quoted, was ever forsaken, thereby converting the olive-branch of a religion of peace into an exterminating sword; making it the interest of priests to disguise and conceal their dogmas by the adoption of a graduated scale of creeds; and the interest of laymen to shut their eyes against the deformities of the doctrines enjoined as "necessary to salvation"!

To conclude, *fifthly*—the Journalist declares that the Unitarian doctrine is worthy of all acceptance to every "*rational Christian*."—Jubilate! This term, which

was once assumed as a distinction by those who held the *un*-mysterious nature of the gospel doctrines; which was perpetuated by their enemies as a term of reproach, is here, in the frank cordiality of new acquaintance, applied from a quarter of unquestioned orthodoxy, as a laudable and decisive characteristic! To what party *in* the church is attached the reproach of "Puritanism" in the closing lines of my extract, I inquire not farther, leaving the Establishment to the fate of a house divided against itself. But I will hope, even though it seem against all hope, that the time will come when the general spread of knowledge will shew to an enlightened people, that the "true worshipers" being those "who worship the Father in spirit and in truth," and the true Christians, those who "believe in one God the Father, and in Jesus Christ whom he hath sent," all further *forms* are burdensome and unnecessary; that, gathered into one fold, under one shepherd, there may be no invidious distinctions of *Churchman* and *Dissenter*; but that every man, interpreting the words of Scripture according to the best means afforded him by his own humble, serious, and careful inquiry, unquestioned and unreprieved by his neighbour, shall take to himself the simple and universal appellation of CHRISTIAN.

Z.

On the Resurrection.

To the Editor.

SIR,

Nov. 4, 1829.

ON looking over the contents of the last Number of your Repository, as it was put into my hands, I turned, with considerable eagerness, to an article in the Miscellaneous Correspondence, on the Resurrection, which I found to be a reply to a communication of mine on the same subject, which was inserted in the number for last May. Notwithstanding the *honourable* sneer with which the writer sets out at my assumed name of ENQUIRER, I read it with every disposition to receive instruction, but though he is very confident in the truth of his own views, and ridicules the idea of inquiry on the subject, I must remain unconvinced till he produces more cogent arguments.

Those of your readers who honoured my paper with a perusal, will recollect that I endeavoured to shew that the bodily resurrection of Jesus on the third day, and his visible appearance to his disciples, though highly useful and satisfactory to them, does not form a neces-

sary part of the proof of our immortality, which it was the main design of Christianity to teach. Our belief in a future state of existence rests upon the declarations of our Saviour, who was commissioned by God to make known our final destination; and had he never shewn himself alive to his followers after his execution, our faith would be equally strong and valid. The resurrection was very useful in confirming the languishing faith of the disciples, who, to the very last moment, expected that their Master would assert himself in a temporal capacity; and there was a marked propriety in their insisting on it in their public discourses, as the last grand proof of his divine authority: but we, at the present day, are concerned with this miracle only as with the miracles wrought by Jesus in his life-time; it forms a link in the long chain of proof which our Saviour adduced in favour of his pretensions to the Jews: but, so far as I can see, has no immediate bearing on the grand doctrine of our immortality. That was already established; and though useful as giving additional confirmation, it cannot be said to belong to the nature of the proof.

A. E. asks, "From whence could the conviction (of immortality) arise, irrespective of the evidence to be derived from such event?" I have said that the divine assurance given by Jesus, the accredited agent of God, was sufficient to satisfy every reasonable doubt. If we were to rise in the same manner as Jesus, if his resurrection was to be a pattern of ours, it might in that case afford an experimental proof of the possibility and certainty of such an event; but as there is no reason to suppose that it will be so, and, at all events, as an operation would have to take place on our bodies very different from what took place with our Saviour's, which had not been resolved into its original dust, I do not see how the fact of which we are speaking can add any thing to the nature of the proof, or give us conviction superior to that derived from the divine promise which shall not pass away.

A. E. refers me, for the solution of my difficulties, to 1 Cor. xv. I had not written without duly considering this important and interesting chapter: nevertheless, at his recommendation, I did re-peruse it, in conjunction with Mr. Belsham's Commentary. I did not, however, find from it the satisfaction he anticipates. The apostle, in the first part, asserts the fact of the resurrection and appearance of our Saviour as the grand

conclusive argument of the truth of the gospel. *If Christ be not risen, then is our preaching vain, and your faith also is vain.* Ver. 14. But I apprehend he only means that if the resurrection had not taken place, an event which was unexpected by the disciples, and which was mainly instrumental in inducing them to resume their ministerial labours, which they seem to have abandoned, the whole gospel was false, and the doctrine of futurity, which it chiefly taught, a delusion. Is there not (I throw out the hint with very great deference) a confusion in the twelfth and other verses in the use of the terms *being raised* and *resurrection*? As applied to our Saviour, they denote his bodily resurrection: but in the other passages, the mere circumstance of our future existence. If Christ be not risen, as he prophesied and as we who have seen him declare, the gospel is false, our testimony is false, and those who adhere to it are under delusion. In the thirty-fifth verse, he replies to those who wanted to know the nature of our resurrection bodies, by shewing the folly of such speculations, and that the Divine Being will order the manner of our existence so as to be suitable to our future place of abode.

We may form some idea how useful the resurrection was to the apostles, from the scepticism of Thomas. Some of them at least had resumed their original trades, as is evident from the circumstance that Peter and his companions were fishing when their Master presented himself to them at the sea of Tiberias, and they would not have been easily induced, by any other means, to return to the work of preaching the gospel, which they fancied was at an end. And what so natural as to make this wonderful fact the chief topic of their public sermons? It was the triumph over the artifices of the Jews, and was more likely to make an impression on the unprejudiced among that nation, than any thing else. There is another reason why they should insist upon it, even before the Gentiles. It was a matter of fact more likely to impress the minds of the multitude, if clearly proved, than any abstract reasonings. An appeal to the senses is always more efficacious, among the uninstructed, than an address to the intellect. A miracle exhibited before their eyes, or satisfactorily proved to them to have been performed, would carry greater sway than the most eloquent descriptions of the excellences and the power of the gospel. How were the three thousand converted on the day of Pentecost but

by Peter's asseveration that Jesus had actually risen? These three thousand proselytes we may consider as secondary witnesses to the reality of that fact, who would tell to others their wonderful relation, till men were inclined to examine the gospel itself, and yield conviction from the excellency and purity of its precepts. Thus it appears that there was a striking propriety in the stress which the apostles laid upon it in their discourses and their writings, even when speaking to the Gentiles, who had none of the Jewish prejudices.

"The resurrection of Christ," he says, "I have long considered as the most forcible proof of his divine mission, it being in the nature of proof that it be *exhibited*." It is the most forcible proof of his divine mission. I consider the resurrection of our Saviour as the best authenticated event that has come down to us from distant times, and it is an event confessedly miraculous. The divine mission of him who was the subject of it is unequivocally established. But how it is "in the nature of proof that it should be *exhibited*," I do not see. It was useful as an additional confirmation, but not a necessary part of the proof. All the other miracles recorded were useful; but will any one say that the divine mission of Jesus would have fallen to the ground had he exhibited one fewer than he did? If he had wrought but a

single one in the whole course of his ministry, we should be bound to believe the gospel as firmly as we do now, provided it were sufficiently authenticated. The resurrection was useful; it answered valuable purposes; but how it can be said to be in the nature of proof, when a multitude of other proofs, each perfect in its kind, had been afforded, I have yet to learn; and still more, how it belonged to the nature of the proof of our immortality, when there is no similarity between our exaltation to a future state of felicity and the resurrection and visible appearance of Jesus

But, Mr. Editor, I am wearying you and trespassing on your valuable columns. I shall only beg, "by way of finis," to present to A. E. my warmest thanks for the truly *Christian* spirit in which he affects to doubt the sincerity of my *Christian* belief. He may, for aught I know, be accustomed to consider his own views as the standard of orthodoxy in matters of speculation; but, for my own part, I am of opinion there is often more true and lively faith in those who inquire and think for themselves, and believe from conviction, than in those who adhere implicitly to every thing that habit or education has instilled into them; and until he can shew better cause against what has offended him, I must beg, with due submission, to remain

ENQUIRER.

OBITUARY.

ROBERT GREENHOW, ESQ.

1829. August 29, at *Bryntirion*, near *Wrexham*, *North Wales*, after a few days' illness, at the age of 72, ROBERT GREENHOW, Esq., formerly of Castle Lodge, Kendal.

Born and educated near the latter place, he engaged in the study of the law; but after some years of application, unable to reconcile its intricacies with his high standard of Christian integrity, he relinquished the profession, and joined his brothers in an extensive manufactory in his native town. A few years previous to his death, he removed into Wales, where he continued his active pursuits till the close of life. Educated among the strict Calvinists, he supported the cause of the Independents at Kendal with a zeal and steadiness peculiar to his character; but at an advanced period of

life, after an anxious and careful investigation of the Scriptures, he gradually relinquished his former views; and having become firmly convinced of the Divine Unity, he successively embraced the opinions which necessarily spring from the endearing and consolatory views of the Divine character unfolded in divine revelation. He supported what he believed to be the truth, with a liberality known to few; and after their separation from the Calvinists, being anxious to promote the preaching of pure Christianity, he encouraged independence and vigorous exertion among his Unitarian brethren, and, with a cheerfulness seldom seen, supplied their deficiencies at the expense of very considerable pecuniary sacrifices. He considered it unreasonable to be burdensome to other societies, and thought that local

sympathies ought to be sufficient to stimulate to local exertions.

After his removal to Wales, though separated from intercommunity of religious thought and worship, he ceased not to cherish the enlarged views of the character and government of God which he had embraced, and to increase his knowledge by the daily study of the Scriptures. Amidst various trials, his declining years were blessed by the increasing serenity and cheerfulness with which he dwelt on these life-giving truths.

He was the private friend of all who needed his support or assistance, and an invaluable coadjutor in various public institutions, whether for the relief of want or the dissemination of knowledge. So deeply was he respected by persons of all parties, for the soundness of his judgment, the activity of his benevolence, and for the unbending integrity of his character, that his removal from Kendal was lamented as a general loss to the town.

Possessed of refined taste and considerable literary attainments, he beheld with pleasure the rapid spread of knowledge, and anticipated with delight the progressive improvement of society. — From principle, he was the steady friend of civil and religious liberty, nor could time abate the anxiety with which he watched every measure affecting the great interests of man.

Though retired and domestic in his habits, yet his almost unabated activity of body and vigour of mind have caused his sudden removal to be deeply felt in the circle in which he moved; but though called away from usefulness, a review of the past ought to afford abundant consolation to his surviving friends, and to encourage them to hold fast the truths which he so highly prized, and which produced to him so much enjoyment. The captive, as he drops his chains, rejoices in his freedom; and the mind which feels itself unfettered from the bonds of Calvinism, rejoices in the freedom wherewith Christ has made us free, and delights to expand its charities to the whole universe of God.

MR. HENRY STANSFELD.

September 22, at *Burley*, in the 34th year of his age, HENRY, ninth son of the late DAVID STANSFELD, Esq., of Leeds.

The feelings of those who have experienced the loss of near and dear friends, are best relieved by dwelling upon their

virtues, and by indulging in retirement those melancholy but delightful reflections which sooth and comfort the mind, and give them the cheering hope of being reunited in a better world.

When an individual is taken from us, in whom piety and every religious principle were so firmly fixed, that his excellent life was an example to all who knew him, it is fit that it should be communicated to a larger sphere.

Such was Henry Stansfeld. It pleased God to remove him from this world at a time of life when the vigour and power of mind and body are the strongest, and when every effort was exerted by him for the good of those to whom he was bound by the ties of blood and affection.

He was one of a large family whose ancestors had been long known and highly respected in the West Riding of Yorkshire. The principles of religion and virtue were deeply engrafted in his heart, not only by the precepts, but by the example, of good and pious parents. He settled at Leeds, and during his, alas! short and chequered life, experienced heavy family affliction and great worldly reverses. The mind of a good man becomes strengthened by such discipline, and so it was with him.

In all the cheerfulness of social life, the resources of his well-stored mind made him the delight of every circle in which he moved; his natural playfulness and his discrimination of human nature were joined to superior powers of conversation. Of him it might truly be said,

“That aged ears played truant at his tales,
And younger hearers were quite ravished,
So sweet and voluble was his discourse.”

He was strictly an Unitarian, and a member of Dr. Hutton's congregation; between the preacher and the hearer a friendship had been formed which amounted almost to brotherly affection. His loss will be deeply felt in that religious society; for many years he had taken an active part in the management of the school and the concerns of the chapel.

He bore his long and painful illness with patience and submissive resignation. As a son, a brother, or a friend, his conduct was good and exemplary. No stronger proof could be given of the estimation in which he was held, than the general interest which was excited during his illness, and the numerous attendance at his grave. Old and young, rich and poor,

met together, to pay their last tribute of respect and affection to the memory of one who, though taken away so early, had set so bright an example.

MR. EDWARD HESKETH.

Oct. 12, at *Birmingham*, Mr. EDWARD HESKETH, of Edgbaston, in the neighbourhood of that town. His health had been scarcely less firm than usual, when an irresistible disease called him, suddenly, and almost instantaneously, from the business which he was in the act of conducting, from the arms of a numerous and beloved family, and from all mortal duties and enjoyments, to the region where is no working, or device, or love, or hatred. On the day preceding his dissolution, he had occupied his accustomed seat at public worship. He was a valuable member of general society—long known and much esteemed, throughout no narrow circle. Of the domestic sympathies and virtues he was, in particular, a fine example. Religion appeared to have great ascendancy over his thoughts, words, and actions. May its principles and spirit govern, and its promises cheer, the hearts of those who bitterly mourn their loss of him! In *that* their purest, richest sources of consolation will be found; and next in affectionately recording, contemplating, and imitating the excellencies of the husband, the father, the brother, the master, and the friend. May the God whom he conscientiously adored, even the one God, and the Father of our Lord Jesus Christ, be their refuge! Nor may such illustrations of the precarious tenure of life, and of terrestrial blessings, address themselves in vain to the sensibilities of any under whose observation they are brought! For who has not the sentence of death within himself; and who can say that he shall not soon fall by it?

" 'Tis all a transient hour below,
And we *who fain had kept thee* here,
Ourselves as fleetly go!"

N.

REV. THOMAS BELSHAM.

Nov. 11, at *Hampstead*, in the 80th year of his age, the Rev. THOMAS BELSHAM.

Although the public career of this eminent and excellent man had in fact, though not formally, been previously brought to its close by the pressure of accumulating infirmities, it is impossible to record the termination of his earthly existence without deeply feeling what a loss the cause of Truth and Righteousness has sustained in him who was so long its upright, indefatigable, and efficient advocate.

We abstain at present from attempting any outline of his character and history, as a very short time may be expected to supply materials which will enable us to do so in a more complete and satisfactory manner.

Mr. Belsham's remains were deposited in the same grave with those of his predecessor and friend, the Rev. Theophilus Lindsey, in Bunhill Fields, on Friday, 20th ult. The funeral was attended by Wm. Smith, Esq., M. P., Wm. Sturch, Esq., Thomas Gibson, Esq., — Prentice, Esq., Rev. G. Kenrick, and about fifty friends and admirers of the deceased, from Hampstead to the place of interment, where it was joined by a number of other gentlemen who had been waiting its arrival. The Pall was borne by the Rev. Messrs. Coates, Fox, Davison, Tagart, Porter, and Mardon. The Address at the grave was delivered by the Rev. R. Aspland, and the Funeral Sermon, on the Sunday morning following, by the Rev. Thomas Madge, at Essex-Street Chapel. We hope that both the Address and the Sermon will be published.

Funeral Sermons have also been preached, or will have been before this meets the public eye, at most, if not all, of the Unitarian Chapels in and about the metropolis; and probably at many in the country. To do honour to Mr. Belsham's memory is not the concern of any particular congregation, but of the whole Unitarian body. For its distinguishing tenets he was ever a consistent and zealous champion; and by his numerous and valuable publications, "being dead he yet speaketh" on their behalf, with a voice which will reach to distant generations. He is gone to receive the recompense of his many talents diligently improved.

INTELLIGENCE.

The Wareham Chapel.

AT a meeting of the members of the Southern Unitarian Society, held at Newport, Isle of Wight, November 2, 1829, to take into consideration a communication from the Rev. Mr. Durant, of Poole, on the part of the Association of Independent Ministers of the county of Dorset, stating that the Rev. Messrs. Durant, of Poole; Gunn, of Christchurch, and Keynes, of Blandford, had been appointed a Committee on the part of the Association, to ascertain whether the persons in possession of the Presbyterian Chapel at Wareham are entitled, in equity, to retain the same, and requesting this Society to appoint three persons, either ministers or laymen, to co-operate with the gentlemen appointed by the Association for the purpose above stated,

It was resolved,

That though a charge of duplicity in the means he employed to deprive the Unitarians of the Chapel at Wareham, has been publicly made against Mr. John Brown, accompanied with an offer to meet him for the purpose of proving the same, which offer he has thought fit to decline; yet we are not aware that any charge has been made against the congregation assembling in the chapel, and consequently we can only look on the proposed inquiry as an attempt to shift the imputation from an individual who seems unwilling to meet it, and to fix the burden of defence on those whose conduct there has been no intention to inculpate.

That we receive, in the spirit of conciliation, the proposal made by the Independent Ministers of the county of Dorset, but we consider that by holding their Association in the Chapel at Wareham, and by assisting at the Ordination of the

Rev. James Brown as its minister, they have prejudged the question they now propose to investigate; and we are the more confirmed in this opinion, by finding that of the persons named on the Committee we have reason to believe two at the least have been instrumental in forwarding those measures which have led to the present occupation of the chapel. We consider, therefore, that under such circumstances it would be in vain to expect that an impartial investigation can be had.

That even could such an investigation be obtained, and should the result terminate in the decision that the Chapel should be restored to those who have been compelled to secede from it, there would be no security that such a decision could be carried into effect, as the parties in possession have given no undertaking that they will defer to the opinion of the Committee; and public opinion, on which we have been desired to rely, has been already sufficiently expressed to prove its incompetency to enforce the demands of equity.

That we should hail with delight any measure which would promote the cause of Christian charity, and tend to heal the unhappy disputes which have so long prevailed at Wareham, but for the reasons before stated, we cannot concur in the appointment of the proposed Committee, as we conceive an inquiry so conducted would only produce increased irritation, and, with respect to our friends most deeply interested, revive feelings every way painful, many of them connected with relatives who are now happily removed from the trying scenes which their survivors have been called to encounter.

WM. MORTIMER, Chairman.

CORRESPONDENCE.

Communications have been received from Rev. H. Clarke; P. Valentine; *Æquus*; N.C.; An Old York Student.—The Obituary of *Miss Powell*, and of *Mrs. Mary Rees*, in our next.

We are sorry (for his sake) to hear that Lieutenant Rhind, the Agent of the Reformation Society, has retracted the apology mentioned in p. 862, as made by him at the Norwich Meeting.

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The Names and Signatures of *Correspondents* are distinguished by Small Capitals or Italics: as different Correspondents have often adopted the same Signature, some ambiguity in the references will unavoidably arise; but this is an inconvenience necessarily attached to anonymous communications.

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